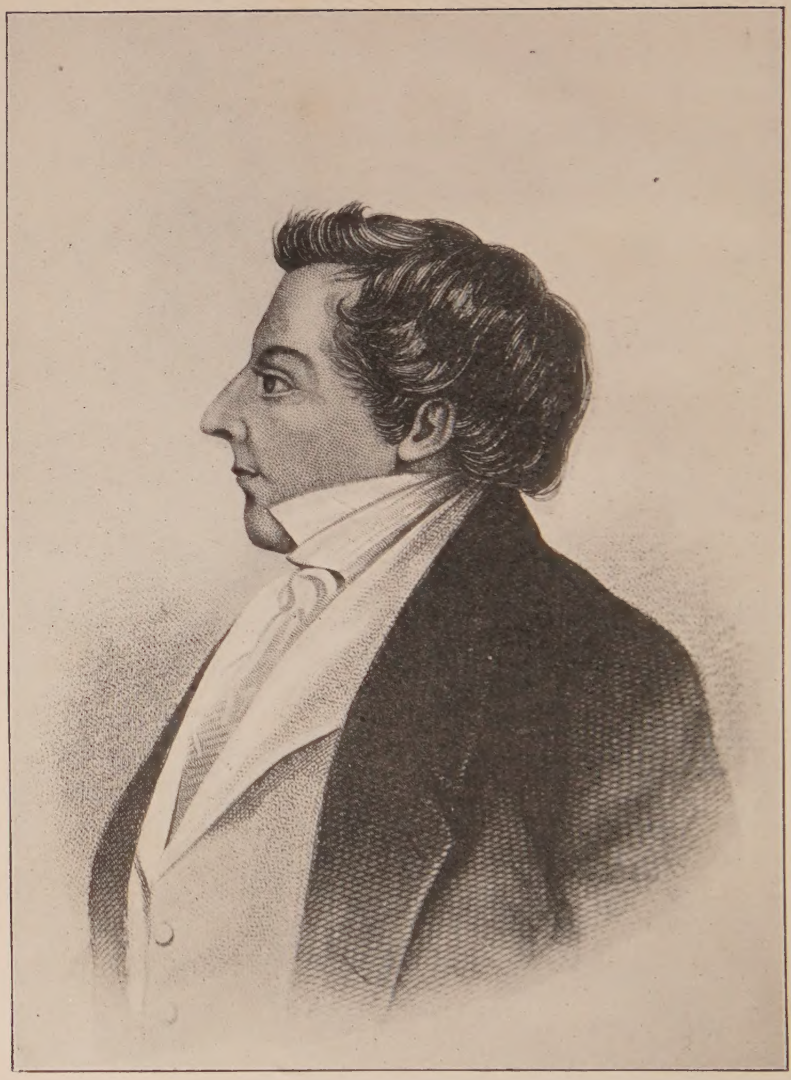
JOSEPH SMITH
MEMORIAL MONUMENT

4-/



THE PROPHET JOSEPH SMITH.

THE MONUMENT.

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/memorialmonument0000jose

PROCEEDINGS

AT THE DEDICATION

OF THE

JOSEPH SMITH
Memorial Monument

At Sharon, Windsor County, Vermont,
December 23rd, 1905

¶ With a detailed account of the journey and visits of the CENTENNIAL MEMORIAL PARTY to Vermont and other places in the Eastern States; also a description of the Solomon Mack Farm and account of the purchase of same.

GEORGE E. MAYCOCK

1951-1

INTRODUCTION.

For many years it has been the fond hope of many Latter-day Saints that the Solomon Mack farm at Sharon, Windsor county, Vermont, should eventually become the property of the Church, to be held because of its historical interest in connection with the birth of the Prophet through whom the God of Israel restored the everlasting Gospel. With none has this dream of hope been more enthusiastically considered than it has by Elder Junius F. Wells, to whom belongs the everlasting credit of bringing about the conditions that made the purchase possible. With this idea in view, early in the year 1905, Elder Wells, at the request of the First Presidency and in accordance with plans already prepared by himself, visited Sharon and inquired into the identity of the location of the Solomon Mack farm, which was occupied by the Smiths in December 1805, when the Prophet Joseph was born. After a careful and successful study of the situation, all arrangements were made by Elder Wells, and on the 23rd day of May, acting as agent for the Trustee-in-Trust, he purchased for the Church of Jesus Christ of Latter-day Saints, this important site. It was with joyful acclamations that the announcement of the purchase was received by the thousands of Latter-day Saints.

Shortly following the purchase of the property—a description of which is given in this pamphlet—the idea was conceived by Elder Wells and readily responded to by the authorities of the Church, that it would be most fitting to erect on, or near the site of the Prophet's birth, a monument to his memory and honor, to be dedicated and unveiled December 23, 1905, the centennial anniversary of his birth. The important work of designing and building a suitable memorial was intrusted by the Presidency to the capable supervision of Elder Wells, who made his residence in South Royalton where he could properly conduct the work. The construction of the monument was surrounded by innumerable difficulties, many of which appeared insurmountable; but with his characteristic faith and perseverance, and aided by the providence of God, Brother Wells succeeded most admirably, far beyond the fondest expectation of the Saints.

By the 8th of December, after these many trials and difficulties were overcome, the monument of polished granite, without doubt the largest of the kind in the world, was completed without a flaw or scratch to mar its beauty. It rises 50 feet, 10 inches and weighs nearly 100 tons. The polished shaft, typical of a perfect man, is 38½ feet and weighs 39 tons, each foot corresponding to one year of the Prophet's life.

It stands on the high rolling hills of historic Vermont, a monumental testimony to the world of the inspiration of the youthful Seer of latter days, and the glorious Gospel through him revealed from God to man. Through its silent testimony let us hope that many of the children of our Father will be led to the fulness of Truth and to praise His holy name.

Near the monument on the exact spot where the old house stood, a modern cottage, plainly yet beautifully furnished, has been built. In the living room of this new cottage the hearthstone of the old Smith home still remains in its natural position before the fireplace, marking a hallowed spot.

THE MONUMENT AS THE SHAFT WAS FINALLY SET,
DECEMBER 8, 1905.

THE CENTENNIAL MEMORIAL COMPANY.

On the morning of Monday, December 18, 1905, President Joseph F. Smith and party set out from Salt Lake City in a special car to attend the dedicatory services and unveiling of the beautiful monument that had been erected to the memory of the Prophet Joseph Smith. The personnel of the party was as follows. Presidents Joseph F. Smith and Anthon H. Lund of the First Presidency; President Francis M. Lyman of the quorum of Apostles and Elders John Henry Smith, Hyrum M. Smith, George A. Smith and Charles W. Penrose of that quorum; Presiding Patriarch John Smith; Elders Seymour B. Young and Rulon S. Wells of the first council of Seventy; Patriarchs Lorin Farr and Angus M. Cannon; Elders Lewis W. Shurtliff, President of the Weber stake, Frank Y. Taylor, President of the Granite stake, Jesse M. Smith of the Davis stake presidency, and George F. Richards of the presidency of the Tooele stake; Bishop George Romney; Elders Elias A. Smith, John McDonald, Brigham F. Grant, Arthur Winter, Benjamin Goddard, Ashby Snow and Joseph F. Smith, Jr.; Sisters Susa Y. Gates, Edith A. Smith, Julina C. Smith, Ida B. Smith and Alice Richards and her son Oliver L., aged 19 months, a total of thirty souls. They traveled in the special car "Sofala" under the personal direction of Elder George A. Smith, who very skillfully, and in his genial way, conducted the party and looked after all details of the trip to the satisfaction and heartfelt thanks of all concerned. The route of travel was over the Oregon Short Line, Union Pacific, Chicago and Northwestern, "Nickle Plate," West Shore, Boston and Maine and Central Vermont railways to South Royalton, Vermont, the point nearest the monument on the railroad. The company arrived at South Royalton Friday morning, December 22nd, after a most delightful trip, and were met by Elder Junius F. Wells, who had made all necessary arrangements for their reception and accommodation. The weather was extremely mild for that time of the year, so after an early breakfast at the Woodward hotel, sleighs were secured, and most of the members of the party rode over to Tunbridge, Orange county, a distance of about six miles from Royalton, where the Patriarch Hyrum Smith was born. Here President Joseph F. Smith and other members of the Smith family visited the town clerk, Miss Chapman, who received them very cordially and permitted them to examine the old records which contained a great deal of information pertaining to the Smith family history. Records of deeds, marriages and births were readily found from notes previously culled by Elder Junius F. Wells. The marriage of Joseph Smith, Sen., and Lucy Mack was found on the record, also the births of some of the children of Jesse, Asael and Patriarch Joseph Smith; among them were those of Alvin and of the Patriarch Hyrum Smith, his sister Sophronia and cousins Emily and Jesse J. Smith. The farm of Patriarch Joseph Smith was described as lying in Tunbridge Gore, near the Royalton line, but lack of time prevented the discovery of the exact location of this spot. Dinner was served at the Tunbridge house, by Mr. Blake, and after a short visit to several homes in the place, the party returned to South Royalton in time to greet a company of Saints and friends from New York and Boston, who had just arrived under the direction of President John G. McQuarrie of the Eastern States mission. In this company were the following: President John G. and Maggie S. McQuarrie, Hyrum K. Por-

ter, secretary of the Eastern States mission; Frederick J. Jackson, Ferdinand F. Hintze, Joseph J. Larsen, Hyrum Homer, Murray K. Jacobs, Henry Peterson, Miss Emma Lucy Gates, Cecil Gates, Fred J. Pack, Sadie Grant Pack and child, M. S. Gudmundsen, Robert C. Easton, Jenette Y. Easton, Orestes U. Bean, Eva Y. Davis, Fred J. Clark and Miss Ellen Thomas.

In addition to the above there were present Junius F. Wells, wife and daughter Abbie, and John W. Young, making a total of 55 Utah people present at the dedication.

In the evening a reception and concert were given by the company in the hall over Woodard's hotel, which had been fittingly decorated and tendered to them by the liberal minded citizens of the place, who sent the following to Elder Wells, tendering the use of the hall:

In regard to the unveiling of the monument to Joseph Smith, near Royalton line, on Dairy Hill, so-called, on December the 23rd, A. D. 1905. And realizing the great significance of this occasion to a large number of persons of a religious faith and order known as the Church of the Latter-Day Saints, of Utah, and recognizing the right of said persons to worship God according to the dictates of their own conscience, and because of the inclement season of the year at which time this ceremony is to take place, and because it is expected that a number of said persons will congregate within our said town for said occasion, and whereas said worshippers have no suitable place or building of their own in said town, in which to meet for social or religious purposes;

Now we, the undersigned citizens of Royalton, in the county of Windsor and State of Vermont, do hereby respectfully tender unto said Church of Latter-day Saints and the members and supporters thereof, the free use and enjoyment of the hall known as Woodard's Hall, in the village of South Royalton, in our said town, in which to hold religious and social services, and meetings during the two days of December the 23rd, and December the 24th, A. D. 1905.

Witness our hands at Royalton this 9th day of December, A. D. 1905.

MARK J. SARGENT,
CHARLES E. BLACK,
P. S. BELNAP,
E. B. DOYLE,
S. S. BROOKS,
H. H. WHITCOMB,
W. H. HAZEN,
MRS. W. H. HAZEN,
DR. E. J. FISH,
MRS. E. J. FISH,
E. S. PARKHURST,
E. G. FANEUF,
W. J. SOPER,
WILLIAM SKINNER,
JOHN A. BUTTON,
H. C. BENSON,
GEORGE ELLIS,
J. O. BELNAP,
J. W. WOODARD,
J. G. ASHLEY,
G. H. HACKETT,
E. H. ASHLEY,
A. R. FREEDERS,
P. A. JEREL,
O. N. STOUGHTON,
MRS. O. N. STOUGHTON,
ARTHUR N. STOUGHTON,
E. W. WINSLOW,
E. A. GREEN,
H. G. LOBDELL,
A. W. PIERCE,
P. L. CULVER,
LEON A. SKINNER,
CURTIS TENNEY,
ARTHUR G. WHITHAM,
G. H. HEWITT,
C. H. WOODARD,
J. A. WHITNEY,
AMOS EMERY,
KITTIE S. BELKNAP,
MRS. M. E. BELKNAP,
DENNISON G. WOODARD,

The hall was well filled with the people of Royalton and surrounding settlements, who seemed greatly to enjoy the informal but interesting program which was rendered. Vermont being located in the Eastern states mission, Elder John G. McQuarrie was called to preside at the entertainment, which was in part as follows:

Opening Hymn ..... "America"
Prayer ..... Elder Seymour B. Young.
Singing "We Thank Thee O God For a Prophet."
Violin Solo.....M. O. Gudmundsen.
"Home So Blest" ... Robert C. Easton.
Encore "Annie Laurie."

Short Address President Joseph F. Smith.

"O Dry Those Tears" Emma Lucy Gates.

Encore "Love in Springtime."

This was followed by a short intermission to allow for handshaking, conversation and a general introduction, after which Robert C. Easton sang the secred hymn "O My Father" which brought tears to many eyes. For an encore he sang "Loch Lomond." Elder John Henry Smith then delivered a short patriotic address which was followed by the singing of "O Ye Mountains High," by Emma Lucy Gates, assisted in the chorus by all the Saints present.

During the afternoon and night of the 22nd a thaw having set in the snow rapidly disappeared, and early the following morning carriages were provided for the party instead of sleighs, and, after a short delay on this account, the entire party was conveyed up hill and down dale about three miles and a half to the site of the monument, which sands 800 feet or more above South Royalton and 1350 feet above the sea. The nature of the country over which they passed gave them some idea of the apparently insurmountable obstacles to the hauling of the massive granite blocks to the spot for their erection. In places the road turned so abruptly and was so steep that it appeared almost incredible that the huge shaft had been taken over that road, but the uprooted trees and newly made furrows along the road gave ample evidence that such had been the case.

The first view of the beautiful shaft of the monument, on the summit of a hill close to the cottage erected over and around the hearthstone of the old Smith home, caused ejaculations of astonishment and admiration from the approaching Saints. The company gathered in the cottage and while a gentle snow was falling, talked with Elder Wells, congratulating him on his grand achievement, and in turn, learning from him many of the particulars of the mighty task. Shortly following the arrival of the Utah party and the visiting friends, throngs of people from the farms scattered over the hillsides and from the various settlements, commenced to arrive, until the spacious cottage was crowded in every apartment and many gathered around the building curiously and eagerly waiting for the services to begin. Promptly at 11 o'clock, President Joseph F. Smith, from the large living room, called the assembled multitude to order, while Elder John G. McQuarie, assisted by a number of Elders, departed from the building to the base of the monument, where fitting services were held in behalf of the many who were unable to gain admittance to the cottage.

PRESIDENT JOSEPH F. SMITH.

JOSEPH SMITH MONUMENT

DEDICATION EXERCISES.

Sharon, Windsor County, Vermont,

Saturday, December 23, 1905, 11, a.m.

Saturday, December 23, 1905, at 11 a. m.

President Joseph F. Smith presided.

The meeting was opened by the singing of the national hymn, "America."

Prayer was offered by President Anthon H. Lund.

Singing: "We thank Thee, O God, for a prophet."

PRESIDENT JOSEPH F. SMITH.

Hon. Junius F. Wells, the agent of the Church of Jesus Christ of Latter-day Saints in this work, will speak to us first. He it was who conceived the idea of erecting a monument on the birthplace of the Prophet Joseph Smith. He presented his plans to the presiding authorities of the Church a few months ago, and he was granted the authority and means at his command, with which to proceed and accomplish the herculean task which he has performed here. I wish to say that I have never had an adequate idea of the amount of work and the number of difficulties that he has had to contend with. It is a revelation to me. When I pass over the roads over which he has brought these immense blocks of granite successfully, and erected them on the spot where they are destined to remain by the providence of God, it is something marvelous in my eyes. I am astonished at it. We will now have the honor of listening to Elder Junius F. Wells give a brief description of his great undertaking.

ELDER JUNIUS F. WELLS.

I cannot hope to make myself heard in the back rooms or upstairs, because you are so thickly packed that even the sound of a voice cannot get beyond those who are in front. What I shall say will be quite impromptu, and of course it will be inadequate and only in part tell the story. My heart is full almost to bursting with gratitude to the Power that I have recognized all along as aiding in the work that has today found its successful accomplishment. At the request of the President, it will give me pleasure if I can but recall in some sort of order some of the features incident to the accomplishment of this task.

It was in 1894 that I had the privilege of visiting this spot the first time, in company with Spencer Clawson, and his daughter Clara—a granddaughter of President Brigham Young. We were shown about by Harvey Smith. I want to mention his name once, and perhaps more times than that before I get through. He was the first who testified to me that this is the birthplace of Joseph Smith. I was impressed at that time, and made the remark as we drove away that some time we ought to mark this place with a monument of

the faith of our people in Joseph Smith the Prophet. That thought remained dormant for a number of years; but when the hundredth anniversary of the birth of the Prophet approached, it seemed to me that it was the proper time to revive it. Anyway, it was revived. On the 28th of last March, having met Mr. Bowers of Montpelier, in Boston (who was engaged in preparing a monument for my father in Salt Lake City), I mentioned the matter to him of building a monument here. He told me then of the Barre granite and of its fine quality and of its proximity to this place. He thought this property might be secured from Mr. Robinson, who was the owner, and volunteered to assist me, and on the 23rd of May the purchase was perfected.

I submitted a report to the Presidency of the Church, outlining the situation here, and suggesting that something might be done, but that it would need to be taken hold of quickly in order to accomplish the desires of our people in any adequate form before this historic date. It was some time before plans could be fully matured and presented and approved by them; but that was finally done. The month of May I spent in looking up the titles and getting some further testimony in relation to the identification of the Prophet's birthplace. In that connection I wish to mention Uncle Ben C. Latham, who has given so much information concerning the birthplace. He knows what he knows just as well as anybody else does (laughter).

I also met Mrs. Griffiths, who lived on the Dewey farm. She remembered hearing Ebenezer Dewey telling in her youth that this was where Joseph Smith lived, and that he went to school with some of the Prophet's brothers or members of their family. I had these testimonies together with Harvey Smith's recorded, identifying this place that they may be perpetuated forever.

I made my report and suggested that we mark the place with a monument. That was acted upon in July, and I was given a carte blanche order to do it. A good many of the neighbors know that I have been doing this. They have seen me on the highways night and day, in order to bring it about. The contract for the building of the monument was signed on the 24th of July, with the R. C. Bowers Co. of Montpelier. The same day instruction was given to get out the stone at the Marr & Gordon, Barre quarry. The dark granite is in boulder forms, and it is often difficult to get large dimensions. I went up to the quarry a day or two after the contract was let, and watched with a good deal of faithfulness their operations. Sometimes I thought I was in the workmen's way, because I was anxious to see that we got the right stones out of the quarry. We were successful in getting the die and the cap out of one piece of granite. Then we tried for the bases, and thought we had them. We got the nine-foot base all right; but when we came to remove the stone that we supposed would make the twelve-foot base, we found there was one corner cut off. That was a disappointment. Fortunately, on the other side of the quarry there was another boulder discovered. Mr. Charles Marr was looking for it all the time, and Mr. Blakeney. I would like to mention the names of all these people. Mr. Blakeney was the foreman there. He was certain he had it in this other place, and it turned out that he had. But the shaft—that was the thing. Where to get a stone that would measure up over thirty-eight feet, from which to get a polished shaft typical of a perfect man. We Latter-day Saints believe that Joseph Smith came to be as nearly a perfect man as ever lived. That is contrary to the opinions of many of you; but we have proved our faith by our works, and many of you have not yet —very much (laughter.) So I was after a perfect shaft, a stone that was large enough to measure, when it should be polished up, four feet at the base and long enough to measure 38½ feet, a foot for each year of the prophet's life. The first place Mr. Blakeney pointed out to me, I had not a bit

of confidence in; because I had had some experience in mining,and thought there was a cleavage that would cut it off. That proved right. He felt sure, if we removed some big blocks over and beyond, that we would still find it there. My confidence was not good there. We tried some little time, and then gave up and concluded to go on the other side of the quarry, where we thought we might get it. That was our hope, but it was a hopeless hope to me. I had not the faith in me. I had not the impression. I have been going by impressions all the way through. Somehow when I had the right impression it has come out all right. I will relate now just one instance to bring in the names of some other people.

Two days before we discovered the place where this block of granite that now stands at the top of this monument was taken from, Messrs. Boutwell, Milne and Varnum bought the Marr & Gordon quarry where we were working. Adjoining it was their own quarry. In it ,was a stone partly disclosed, that gave some promise of the size required, and Mr. Farnsworth the quarry foreman there, said within a week he thought he could tell me. I believed at once we were on the right track. I followed that pretty closely, with increasing confidence,and the second day after Mr. Boutwell actually took possession of the quarry, they broke off the top covering and showed up a boulder that measured forty-six feet. By cutting down both sides and taking off the top, we got the ends a little more than four feet square, and it was long enough to give us the shaft. That was a happy day. Then the raising of that out of the quarry, took the ingenuity of Mr. Boutwell and Mr. Varnum combined. If the latter had not come into that firm a few months before we might not have got it. Mr. Varnum was a railroad builder, and saw that he could build a temporary track into the quarry, and by that means we were able to get it on to the cars, but it took two days to load it. It weighed nearly sixty tons in the rough, and the derrick there would not lift it except one end at a time. Then we took it down to Mayor Barclay's cutting establishment in Barre, six miles away, and with his great steam cranes, with a two-inch chain around one end and a one and a half inch chain at the other he lifted it off the cars, switched it around endways, and let it down, onto the blocks where it was cut, in just sixteen minutes. That showed the difference when knowing how and having the mechanical means and power and in not having it.The stones were cut and polished with remarkable skill and celerity. Yet it seemed to me that the twelve-foot base would never be done. Winter was coming on. They told me that winter started in here from the time they began to make cider (laughter), and I heard that last year snow fell over two feet deep on the 13th of November and continued on to the spring equinox. Uncle Ed. Green here, who drove Mr. Skinner's oxen that were our mainstay in steering the wagon, says the weather of one month is governed altogether by that of the last Friday in the month before (laughter). But in the matter of weather we have been wonderfully favored. Everybody calls the weather we have been having "Mr. Wells' weather." You all know that. It has been providential weather.

Now, we got these stones out; we got them polished; we got them on the railroad. Then the difficulty just commenced. The question was, how to get them here. While some people had said they had done this sort of thing, when it came to the proving of it, it never had been done. They had done it in a small way; they had moved big stones short distances, and had moved large stones not polished, which did not have to be handled with such care. It was all new to me. I had never used block and tackle. We had supposed that we could put these loads on to a big wagon that Mr. Howland had built, owned by Jones Brothers of Boston and Barre. It was built to remove the stones of St. John's cathedral at Morningside Park, New York.

It weighs eight tons,the tires are twenty inches wide, and the axles eight feet long and eight inches in diameter. He said that on the level twelve horses would walk right along with the wagon fully loaded; and that we should use block and tackle going up the hill. When we got to the loading up point, we found your iron bridge at South Royalton was not strong enough. It is nice to look at, but not any good for this kind of a load. Rather than undertake to strengthen the iron bridge over the White river, we decided to go up to the first station on this side of the river, nearly three miles. This required the strengthening of the old wooden bridge across the Tunbridge Branch. It proved to be quite a task. The stream is sixty feet between abutments and twenty feet below the bridge stringers. We put in five bents of 10-inch posts, 21 feet long, four to each bent. The caps were 12-inch timbers, and the stringers a foot square and thirty feet long. Six of them we borrowed from the Wells River Railway, after skirmishing all over the state to get them. This was through the kindness of Mr. Stanyan. When we came to set these posts it was found that the bottom was quicksand. I thrust a pole into it. It went down over four feet and my heart with it. Fortunately we found some planks that came out of the old river bridge, which were fourteen inches wide, five inches thick and twenty feet long. Of these we made mudsills to rest our posts on and they held up the bridge. After the first load it never sagged a half inch. But we were anxious until it was proved. So we had to go up to Royalton Village, to unload. We found that there was not room in the railway yard to turn out on to the highway without putting in a special side track. This was authorized by Mr. Mullins, the superintendent.

The first load included the 12-foot square stone. That was three feet larger than the railway usually carries flat. We had not the means to unload it if it came down on the edge; it would require a derrick; so we had to get a special permit for it to come down flat, in fact, to hire a special train, and Mr. Keefe, the chief roadmaster of the Central Vermont Railroad, came himself and brought it down one day shortly after daylight. Mr. James F. McNeil, who came from Syracuse, New York, to assist in the overland transportation, undertook to unload it. It seemed a very tedious and long process. There were the two bases weighing over 30 tons. The boys who were helping were all green at the business, never had handled such big stones, and they did not know very much about it. So the first load was very difficult to get on to the wagon, but it was done. Mr. Ellis, of the Bethel quarries, was kind enough (it was a kindness that I little anticipated, but much appreciated) to send down twenty of his most magnificent horses to help us draw that first load along the highway. It was late in the day when we were ready to start, getting towards dusk. We were able to go down on planks from the sidetrack to the highway; then the pull began, and when we started to move on a slight rise, the horses stopped. We tried three times before we gave up, but they could not move that wagon a quarter of an inch. I felt rather discouraged then, because they said twelve would do it and I had twenty; in fact, we picked up another team there, so we had twenty-two altogether, but they did not move it. I felt almost like telegraphing to the President of the Church, asking permission to put the monument on the railroad and have it sent to Salt Lake City and put up there in the Temple block, and to put something else not so heavy here. Indeed I went so far as to write a telegram to that effect, but I did not send it. It was Saturday night ,and it was the nearest point in connection with this work to my being discouraged; but I thought I would wait over Sunday, and see what Monday morning would bring forth. We tried again on Monday, in another way, using block and tackle, and we drew the load nineteen hundred and sixty feet that day. Our tackle permitted a pull of eighty feet between blocks, but I have seen them stop thirteen times going that distance, on account of curves

in the road and the trouble in laying planks. We found the roads were so soft that they would not support the great weight, though we had twenty-inch tires. So we had to resort to planks. We planked the road from Royalton all the way up this hill, nearly six miles — the last two miles from the river rising eight hundred feet. We used three-inch hardwood planks, ten inches wide, two under each wheel. They had to be placed under the wheels as we moved along, and when we had that great base reaching two feet on each side over the wagon, the boys got down on their hands and knees to do it. It was slow work, and those were anxious days, especially when once in a while a wheel would go down. It took a long time to jack it up and go on. But we kept going and in thirteen days from the time we started we had it up on the hill (that was a triumph for Captain McNeil,) and started back for the second load. This was the inscription die. It is a cube six feet square, weighing nearly twenty tons. One day with this load the wagon happened to get off the track at a soft point in the highway near the river bank. One wheel went down nearly a foot. We got out a guy-rope and as it hapened I had requested the stone cutters to leave the Lewis iron in the top. We quickly fixed it through that to the trees on the bank, and held the load there until we could get it up again on the planks. We were on the edge of a sheer cliff twenty feet to the river. When we came down to the bridge over the Tunbridge Branch we were confronted with another difficulty. We had a load that measured twelve feet two inches from the ground up and we had a covered bridge to go through that measured only eleven feet four inches. But by that time we required the big wagon back at the railway siding to haul the shaft, so we unloaded the die on blocks by the roadside and waited for Mr. H. C. Leonard to come down from Barre with a specially made wagon that was rigged low, and that would pass through the bridge. That wagon had tires twelve inches wide. It was made very strong and he brought some of his big horses to help draw it, and took charge of the die from the time it started across the bridge, and he brought it up here successfully, though there was one anxious time in that. He got off the road also, and a wheel went down, and it tilted the load over. If it had been on a high wagon it would have gone clear over and would have defaced the inscription. This load was twenty days on the road.

We learned as we went along. When we got to the foot of the hill with the first load, who knew whether it could go up that hill or not? Some people said it could, but the wagon it was on had only gone over paved streets before, and had been fastened to big buildings and what are called "dead men," while we were trusting to the trees of Royalton, some of which have good roots, and others are like some of the people—they are built on the sand. So you see, as a result of our work the road is strewn with trees, some large ones, that were pulled up by the roots. We, however, got the monument here, and then there was a triumph of engineering skill in raising it. Mr. Howland is the best monument setter, I believe, there is in the world; certainly the best one ever in Royalton; for he raised these stones and set them in place without a scratch. They are not marred at all. They have been handled successfully, by wisdom and patience in preparation. It has all been in preparation. It was not so much to do the thing itself, as it was in preparing for it. But that has been done, and today we see the gratifying result.

In brief, that is the history of the erection of the monument. There have been some things that I would like to allude to, that have been of great interest to me. First of all, the sentiment of the people. The people here, I think, in the first place, did not know quite what to make of it. They did not suppose it was a great matter anyway. Then, as it dawned upon them, there were all sorts of emotions excited; but in the main there has been an undercurrent of genuine interest;

and when they have seen that there has been honest endeavor, doing something out of the ordinary, they have come to wonder, and I believe I am not saying too much when I say that they have come to admire and to praise. Anyway, I greatly mistake the sentiment of the principal people of the towns in this neighborhood, if it is not favorable to this enterprise, and gratifying to them that something as great as this has been achieved. I think I am safe in saying that.

While examining the titles, I met Messrs. Tarbell & Whitham, who gave me very valuable assistance in looking up the titles. I secured the friendship of Postmaster Belknap and his sons, of Mr. Sargent, Mr. Hazen, Mr. Stoughton, Dr. Fish, Mr. Woodard and Soper. All these and others helped and encouraged me, also the town authorities, Messrs. Skinner and Parkhurst, town clerks, and the selectmen. Mr. Doyle, first selectman of Royalton, has been particularly nice to me in helping in the matter of our transportation. There is nothing Mr. Doyle would not have done. Mr. Button, the road supervisor, has helped. He fixed the mud hole at the foot of Haines' hill, and it was quite a sacrifice to town pride to do that. He said, "Well, but,Mr. Wells, it has always been a mud hole." Of course, I told him, I did not want to break up a venerated town institution like that, but if he would fix it long enough to get over, I would help him.

We Latter-day Saints are believers in Providence; not only believers in what Mr. Boutwell calls "Mormon" luck, but in Providence. Even in the matter of weather, we feel so. The day before we had to cross Mr. Button's mud hole, it rained. There was an empty hay press tried to go through it, and the wheels went out of sight. It took four horses to get it out. Next, it commenced to snow, but the thermometer dropped in three and a half hours. 35 degrees, and the north wind blew the storm down to the sea. We had arranged to have nine inches thickness of plank at that mud hole, if necessary, to get over. As it happened, we only needed three, for when the wagon went over it the next morning the ground was frozen so hard that it split the planks into kindling wood, and the weather has not been so cold since. I called that Providence. I asked a man who was riding with me, one who does not believe much in anything, if it was so hard to believe in Providence now. "Well," said he, "I almost believe it." That is the nearest to a convert I have made here. (Laughter.) There have been some who felt that ordinarily we would be blocked by the storms of winter. Well, where has winter been while we have been running this race with it? It has been out of our way and we have beaten it.

I should like to mention the assistance of Mr. E. B. Ellis, of Bethel, who came down to draw the capstone. There was an incident in the drawing of that capstone that was very impressive—another instance of Providence. When we were going up the Burbank Hill (you know what a hard place that is), our first load went down through two thickness of three-inch plank. There was no bottom to the ground, the soil being treacherous and porous. I did not know what we should do. We had a ten-ton load—the baby stone—and we had it on an ordinary six-inch tire quarry wagon. We had seven pairs of horses that came through Mr. Ellis' kindness, and we added two other pairs, so we had eighteen horses going up that hill. Mr. Davis, the foreman, said to me: "If I can put on the nine pairs and we can start from the bottom and go right to the top without stopping, we can make it; but if we stop, I am afraid we will have to camp." He had two pairs of these horses on behind with a battering ram, and the way that ram was fixed by chains to the running gear was another triumph of mechanical skill, and Mr. Davis knows how to do such things. We were to hold those four horses for the last push to get over the water bar where we would be safe. The seven pairs ahead drew the greater distance, and we all went along by the side

of these horses, cheering them. The last four horses fell to my lot to help on a little. I walked by the side of those chestnut horses, cheering them, and we were all yelling. You may think it a strange thing for a man to say, but I had the most singular feeling come over me at the way the near horse acted. He did not simply get down to an ordinary pull at the last; he seemed to be inspired. That horse went at it with his nostrils wide distended and his eyes bulging from his head, and he simply plowed his way, as though he had to lift that load up the hill, and he did it. I just believe that there was a little inspiration in it. That was our last stone, and it was brought up in six hours from the railroad station.

Then came Mr. Howland's work of setting the monument. The rigging he expected was ten days overdue before it came. Those were anxious days. It started from West Brownsville in Pennsylvania, fifty miles beyond Pittsburg. We could not get any track of it. Finally, Mr. Mullins, of the Central Vermont railroad, said he would try to trace it for us. I communicated with the officers of the Pennsylvania road and got them to trace it. It finally got here, when we actually had to have it, but not a day too soon. Mr. Howland in his slow, sure process of arranging things, finally had the big legs of the derrick erected, the crossbar and blocks all ready, and his windlasses anchored. We thought we were going to have the last stone set on the 5th of December. On the 23rd of the previous month I had written to the President that I thought we would have it up on the 5th. But the 5th had come and gone, and then I told Mr. Howland it was getting to be a question of time now; my people had to arrange to come here for the dedication, it was 2,500 miles away, and we wanted some time in which to arrange exercises. He was not satisfied with one staple nor the blocks, and said he thought he had better go up to Barre and get some other blocks, for when he came to measure he found that with those he had in, the stone would not swing into its place. It would lack about three inches. I was disappointed. He went up to Barre that night. I kept the blacksmiths waiting for him to fix one of the staples and the blocks, and he came back the next day, and as you know, on Friday, the 8th day of December, the great shaft was raised to its place.

It is the largest polished shaft that we know anything of in America, and perhaps in the world. Mr. Boutwell and I went through his encyclopedias one day, and we could not find anything to equal it. The great obelisks are larger stones than this, but they are not polished, and they are of carved syenite. This was a smooth, polished surface, and to grip that near the smaller end and lift it up in its place required knowledge, skill, courage and ability, and all these qualities Mr. Howland possesses. It is a great triumph for him, and to all who have had anything to do with it.

This has been a work of great comfort and delight to me, although I have had anxious moments. I would like to have had this cottage finished. It should have been finished, according to the contract, on the first of December, but Mr. Perkins, the contractor, and Mr. Walker the architect, have had many disappointments and delays. When it is finished it will be a nice, comfortable place, where we can welcome people who desire to ask the question, Why is this monument here? Who are the people that have done this? It is the purpose, I believe, to have somebody here to answer questions of this kind.

Now, as to this house. It is built over the old cellar. The hearthstone is right where it was. That mantel has been built around it. The sentimental reason of it is this: Joseph Smith was only three years old when his parents moved; so if he had any association with that hearthstone, it was as a child. I thought perhaps it was where he was washed and dressed as a babe. This is a beautiful place, a park, a delightful place to come to

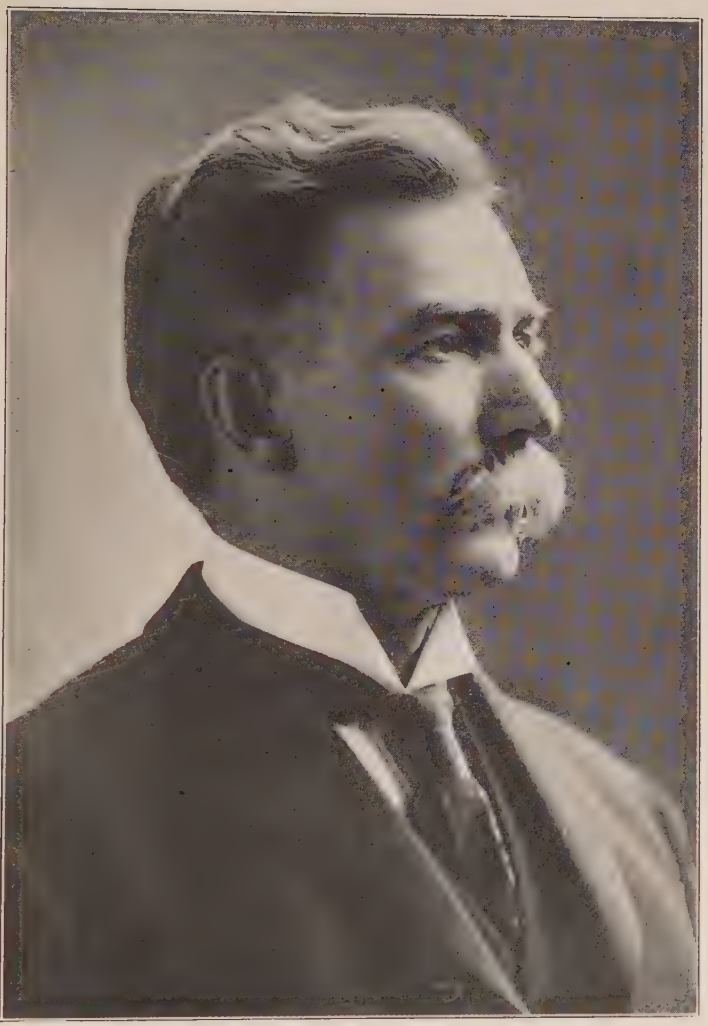
in the summer time. It is high, the air is good, and it is a lovely spot.

Now, my friends, I am about through with my work here. I want to thank the people of Royalton, Sharon and Tunbridge, the people of Barre and Montpelier, the railroad people, Messrs. Gallaher, Wynn and Bohonnon, and those who have opened their houses, and all the neighbors here would open their houses to feed our men in order to save time. It has been courtesy and kindness all along. I have not a word of complaint to make. I know pretty nearly all the children; anyway, they all know me, and many of the people along the road know me, too. They have all been kind and dear to me. My association with you has been one of delight. I want to express my thanks and gratitude to you in public today. Moreover, I wish to express my thanks and gratitude to my people, to the Presidency of the Church, for the confidence they have shown in me, for the trust they have reposed in me. I am afraid they will think I have spent a lot of money; but it is not the big expensive thing that some have imagined. One man wrote from Chicago that the shaft weighed 400 tons and cost $1,000,000, and he supposed Mr. Wells would think it weighed 1,000,000 tons by the time he got it on top of the hill, if he ever did. This whole enterprise will cost somewhere between $25,000 and $30,000 by the time it is completed. Still we think it is well spent, in honor of the man who was the founder, under the Almighty, of our religion. The Mormon people are thrifty; they are not rich, but they are independent; they pay their own way. A great many of you have heard me say that the Mormon creed is "Mind your own business." You will find it worked in mottos and hung up in hundreds, if not thousands, of homes of the Latter-day Saints; and we think it is a pretty good motto.

My own feeling will not be properly expressed until I say this: Before these services are all through you will hear from those who have the right to speak by authority, but I wish to say that it is not only the Latter-day Saints who are interested in this monument, but the people of this neighborhood should be. You need not be afraid to do a little honor to Joseph Smith. His ancestors were your ancestors. His ancestral family were associates of yours, two or three generations back. I could name the names of his neighbors, and they were just the same sort of people. I have been asked, "What is the difference between you Mormons and the rest of mankind?" Well, said I, we have tried to gather as good as we could from among you, and add a little something to it. That is the only difference I am able to discover. What we have added has been this: We have taken people from all over this world, who were not content with conditions that obtained among them, whether spiritual or temporal; they have accepted our testimony, and the result has been, they have moved away from their old traditions and conditions of life, have joined their lot with us, and have progressed a little, become a little more independent, and obtained better conditions. They are a very happy people, because the question of religion is settled in their minds. There is no longer any room for doubt. You never saw a Mormon in good standing that had the slightest doubt or apprehension concerning the future. He is just as certain that he will be saved, if he lives his religion, as he is that he is alive.

My friends, I am not here to preach Mormonism, nor to try to make converts; but I am here to tell you that we think you ought to take some pride in this monument. You ought to feel that it is a good thing; that it will add lustre and glory to your town and your neighborhood, and that it will be a source of pleasure to you, as it will be a source of delight and pleasure to thousands, perhaps tens of thousands who will come to see it and wonder at it.

In conclusion, I wish to say that as you have welcomed me and treated me



JUNIUS F. WELLS, DESIGNER OF THE MONUMENT.

well, come to our country and we will treat you just as well. We will be glad to see you. I can say this much from my heart. With these words I will conclude, and thank you for your attention.

Solo by Robert C. Easton, "The Guiding Star," composed by F. Dewey Richards.

PRESIDENT FRANCIS M. LYMAN.

I regret exceedingly, my dear brethren and sisters of Vermont (for we are all of Vermont), that we have not room to make all more comfortable on this occasion. I am sorry that our friends on the outside are suffering with the cold; but our services will necessarily be brief.

I have listened with deep interest to the remarks of Elder Wells, and have enjoyed very much what he has accomplished here. But he could not have done it without you. He could not have made this monument if it had not been for Vermonters, for Vermont stone, roads, railroads and horses, and for Vermont skilled men and workers. We are intensely interested in Vermont We are descended of stock from New England—from Massachusetts, New Hampshire, Rhode Island and Vermont and from everywhere else. So we are interested in other countries as well as Vermont. But quite a number of the most prominent and influential men among the Latter-day Saints were from this part of the land. They were the pilgrim fathers No. 2. They were the sons of pilgrims, and they were our pilgrim fathers. They blazed the way, killed the snakes, built the bridges, and led the way to the west. And now we come back. The west and the east meet here on this blessed occasion. We thank the Lord, and we thank Vermont for what she has done in these mountains. I was in Vermont forty-five years ago, with my father, who was born just over in New Hampshire. We found some of our kindred in Vermont, and visited a little. Since then I have not been in Vermont until now. But we want your friendship; and you have ours. You have your faiths, and we have ours; and our faith is as friendly and generous as any in the world. We feel that spirit of liberty which, I am sure, the people of Vermont enjoy, and I trust will ever perpetuate. When Brother Wells told us what you had done and the kindness he had met with on every hand, I suggested to him that we will get even with you if you will come out where we live. We will give you just as warm a welcome; we will help you fix the roads, build the monuments, and also the churches if you want them; we will share with you and give you the right hand of fellowship in all enterprises and movements for the advancement and enlightenment of mankind.

And you will find that this enterprise here will bring into your neighborhood people from every land and from every section of this land. It will be a remarkable point, and be emphasized by the coming of people from all directions, more and more every year; and this spot will become more sacred than it is today. Hence we invite you to join with us and be friendly. Come and see us, and our pulpits will be open to your reputable ministers, and you shall be made welcome. We shall be glad to see you, and you will find a generous, broadminded people, who have come from almost every country, and who are intensely interested in the welfare of mankind. You will find a people who delight to be abreast of the people of the earth in education, in industry, in the observance of the Sabbath day, and in the worship of the Lord. We are all Christians, and we want to be saved. We want you to be saved also. We want everybody to be happy, and we labor to that end, and try to make everybody happy. We appreciate the welcome you have extended to our Brother Wells, the assistance you have rendered him in erecting a monument here, the road that has been opened, and the way that has been prepared for pilgrimages to this place. And this is only a little pilgrimage that is made for the dedication. You will find that travel will increase over this road, and it will become one of the most famous spots in Vermont or any other

section of the United States after awhile. I have no doubt that some day you will appreciate this fact.

When I heard my brother speak of what could be done on level ground, I wondered if it had ever been proved in Vermont. Where do you find any level ground? It seems to me it is mountains everywhere. We ourselves live in the mountains, and it is similar with us, only our valleys are a little longer and wider and a little bit dryer than yours. We traveled about as far west as we could get, and we found a country that vouchsafed to us the liberty that Massachusetts, New Hampshire, Rhode Island and Vermont vouchsafed to our forefathers, even religious liberty. For that we went west. For that your fathers and our fathers came west. They came from the east, and were the pioneers in this part of the country. They mastered the forests and cultivated the hills and the valleys; they subdued the land, and made it desirable. The elements are in the earth. When you can bring such a shaft as that from the quarries of Vermont, you can tell that this state is rich in the elements that will help to build temples, monuments and houses of worship. Vermont is also fruitful in elements of human strength, power and intelligence that shall match the world, as it has done in the past, and will do in the future.

God bless Vermont and Vermonters, whether they stay at home or go abroad. We have plenty of room out west, if you get crowded here, and we will welcome you. We thank you from the bottom of our hearts for the welcome you have given us. Come and see if we be not genuine descendants of Vermonters.

DR. EDGAR J. FISH.

(Of South Royalton).

Ladies and gentlemen and friends: In behalf of a very large number of the business men and representative people of this vicinity, I wish to give these people who have come among us a cordial greeting and a welcome. We have watched, not in mere idle curiosity, I take it, but with real interest, the progress of this work; and now, at its successful completion, we offer our hearty congratulations, and we wish to join with these people and share the pride and satisfaction they feel at the erection of that beautiful, that magnificent and enduring memorial marking a historic and, to these people, a hallowed spot. We greet you, gentlemen, not merely because you are the representatives of a particular form of faith or creed, but we greet you as men who have come here in peace. We greet you in that broad spirit of toleration, of Christian charity, of brotherly love, which unites men of every country, of every sect, and of every nation, and which recognizes everywhere, in all men, at all times and in all places, the fatherhood of God and the universal brotherhood of man. (Great applause.)

ELDER JOHN HENRY SMITH.

Fellow citizens, I greet you. It has been my privilege a number of times in my life to land from other countries on the shores of the United States, and whenever my eyes looked upon the hills of the American coast I said in my heart, This is God's land. In looking you in the faces today and recognizing the fact that your forefathers with mine laid the foundations of the government of the United States, it is borne in upon me that my father's children with your fathers' children purpose that that government shall live as long as governments can be made to live in the earth; that the flag which our fathers put to the breeze in that day when they determined that America should be a free land, shall never be lowered by act of ours. We stand upon the high ground that the rights of conscience shall be guarded in our land. We never purpose to surrender our right of conscience. We have come here with you to pay our respect to one of the sons of this soil—a man who in future time, as the prejudices of men shall subside, shall receive the encomiums of the American people and the respect and honor of the people of all the world. Josiah Quincy was not mistaken when he said that it was not improbable that

some future historian, in speaking of the great men of the United States, might say that Joseph Smith, the Mormon prophet, was the greatest among them, having established among the children of men in this age of free debate a system of religion, and sustained it, stood by it, and offered his life for its maintenance.

I am not here to talk religion; but I am here as an American citizen. I am here as a descendant of this man's race, whom I honor and esteem. I am here as a lover of the American people, and honor the men who maintain the principles involved in the establishment of our government, and who purpose to guard in sacredness the homes of its children and preserve them in the enjoyment of the acceptance of religion or its non-acceptance, so far as they shall try to maintain the principles of liberty rightly and justly.

May the blessings of God abound in your homes. The heroic principles that led the fathers to the establishment of this government, may they be in her sons, that not one of us shall fail, as this country shall move forward in its greatness, to sustain the Constitution and do our part in guarding the rights of men with all our power. That the blessings of heaven may abide with you; that your homes may be filled with plenty, that joy shall abound in them, and that you may be successful in all the walks of life; that every one of us shall be a friend to the propositions involved in this government, that the whole human race shall call its founders blessed, and shall number among these the name of the man who planted in this western land the Mormon people, is the wish and prayer of your humble servant. Speaking of the name of Brigham Young, we must not forget the honor due to the man who led us into the wilderness—a man strong and capable, a son of your own soil, whom we love and esteem for the work he accomplished. We esteem this man, we honor his name, we honor the erection of this monument, we purpose to maintain it in honor to the world, and we purpose, in fulfillment of the predictions he made, to be a blessing to the whole human race.

Duet by Emma Lucy Gates and Robert C. Easton, "An Angel From on High."

ELDER HYRUM M. SMITH.

I have been very much delighted with my trip to this part of the country, and in having the privilege of visiting these, to me and to most of the Latter-day Saints, hallowed spots. I was delighted to visit yesterday the town in which my grandfather was born; and now to have the privilege of coming here and viewing the very hearthstone of the old home of Father Smith, my great grandfather, and the birthplace of Joseph Smith, the Prophet of God, is something that I esteem as a blessing from the Lord. I am very, very thankful in my heart, too, that we have been enabled to accomplish the work of erecting a monument of such noble proportions in honor of so noble a man. I would repeat to you, my friends, what has already been stated, that this monument is a credit to you and to this state. It is a credit to this nation, and to any people. It is a masterpiece. It cannot be excelled. It is excellent, and must be so adjudged by you, if you judge it impartially.

Now let me tell you that the erection of this monument and of this little cottage is only typical of the way the Latter-day Saints build. Everything they build they build good; they build for time, and also for eternity. We build good, comfortable homes; and in those homes there is pure love abounding. In our hearts we have love for all men, whom we recognize as being the sons and daughters of God, as we are. I would say to you, esteem this monument. Have some personal pride in it. If you do not, I will predict to you that in the providence of God your children after you will. They will esteem it as a good work, they will look to it with pride, and they will welcome the stranger here to view it, even though it is the work of Latter-day Saints. It is a work of art and stability, and a good work. And as you have

not received any hurt from your association with Brother Junius F. Wells, and as you will not receive any hurt from the visit of the Presidency of the Church of Jesus Christ of Latter-day Saints and their party, let me say to you that you will not receive any hurt either by investigating carefully the tenets and the doctrines of the Church which we represent. There will be numerous tracts and books distributed freely, and it will do you no harm to read them with prayerful hearts. On the contrary, it will do you good. You will find in our written works the same stability and soundness as you have found in the works of our hands, as represented in this monument. You will find a high class of literature, elevating in its character. And if you will pray over these things, you will come to the conclusion that those who believe in such doctrines must be good men and women, which we claim to be. We are not afraid to represent ourselves as such, in comparison with any other class in the world. Let me repeat the invitation extended to you by President Lyman: Come and see us. We will not shut you out of our houses of worship, if you desire entrance there, and if your purpose is to do good and not to upbraid.

Now, I trust that the peace and blessings of God may rest upon this spot, and that you will revere it, and not undertake to deface any of this work, but that you will sustain and guard it as personal property, having pride in a monument such as this erected upon your own soil.

ELDER JESSE M. SMITH.

My friends, I have been very much interested in the services here today, and feel to endorse all that has been said. I was on this spot eight or nine years ago, about this season of the year. Possibly I am the only one of the younger generations of my race that has visited this spot prior to this time. My father was a Vermont man, born at Royalton. My grandmother was a Vermont woman, and lived in Royalton. Her maiden name was Elizabeth Schellenger. My grandmother on my mother's side was a Vermont woman, from Tunbridge, the adjoining township. My grandfather on my mother's side was a Massachusetts man. So you can see I am a Yankee all the way through. I have pride in my people, because I know them to be a good, noble people. They stand for everything that is good, virtuous and upright in mankind. I feel to thank you for the cordial reception you have given us here at this time, and I am satisfied that you will be blessed for so doing.

ELDER CHARLES W. PENROSE.

I feel highly honored at being present today, and am very thankful for the opportunity I have had of coming to the green hills of Vermont. I am not like some of my friends and brethren who have preceded me in speaking to you, a native of this soil, nor even of the United States. When you came here you came without a rag to cover you; when I came to this country I brought several things with me, and one thing I brought with me that I prized more than anything else (I must speak of it, although it may touch upon a religious question), and that is, a testimony in my soul, received from God Almighty, that Joseph Smith, who was born among the green hills of Vermont, was a Prophet of the living God, raised up in the nineteenth century to re-introduce the pure Gospel of the Son of God and to lay the foundations of His Church, which was exactly similar to the Church the Savior Himself established in the first century of the Christian era. I received that testimony in old England, and I am glad to bear it in New England. I know whereof I speak. I am not speaking of that which I merely believe. I know this just as well as I know I see you here today. And having this opportunity to say a few words, I feel it a duty to bear this testimony. As my friend, Brother Hyrum Smith, has said, it will not do you any harm. I echo his wish that you will read the literature we leave among you; that you may know something about the principles which

were introduced by Joseph Smith, who was born in Sharon, Windsor county, Vermont. I also hope you will receive some copies of the newspaper we publish in Salt Lake City—the Deseret News, of which I have had the honor of being the editor for a number of years. You will see some specimens there of our literary skill, as well as of our mechanical ability. You will learn from that paper that we are not all heathen in Utah, that we know a few things, and that we are able to impart something that will be of use to you, as you no doubt could to us if we were to stay to receive it.

I am very thankful you have been so kind to my friend Junius F. Wells, and I have no doubt this monument will be a benefit to you, financially as well as in other ways, and I hope every citizen will do all that is possible to protect it from the vandals that travel across the country and feel it a duty to take a relic from every place. Do not let that monument be chipped, defaced or marred in any way. We do not expect you to worship it. We do not worship the man in whose honor it is erected. We worship God the Father, in whose image man was created, and His Son Jesus Christ. And I testify to you that these holy beings, the Father and the Son, did actually visit Joseph the Prophet. I bear that testimony to you before the heavens and the earth, and I ask that the Spirit of Almighty God will rest upon you and seal it upon your souls. And that monument will stand there as a witness to this generation of that which I speak. Though it is silent, yet it will speak to the hearts of those who gaze upon it; for I believe from this time forth, when that monument is dedicated it will be holy to the Lord, and a holy influence will proceed therefrom unto those who will receive it.

My friends, I thank you for your hospitality to those who have come here, and for your kindness to my brother Junius. I pray that the blessings of God may come upon you, and upon all the people of this state. I am a cosmopolitan. The world is my home. God is my Father, and all mankind are my brethren and sisters. I believe, as Dr. Fish has said, in the fatherhood of God, and therefore I believe in the brotherhood of man. All men in their spiritual natures are the offspring of God. The Prophet Joseph Smith taught that. He answered the question that has come down through the ages, "What am I? Whence am I? Whither am I going? And if you will learn from him, you will know that your origin is divine; that you have not come up from lower species of animals through processes of evolution, but that you are the children of the Most High. You will learn why you are here on this globe, and why you were born where you were; that God in the beginning determined beforehand the bounds of our habitation, and where and when we should come into this life, and that there is a purpose in it all. We know also something about where we are going, the spheres that are beyond, and the destinies of the sons of men. These have been opened up through Joseph Smith, the Prophet of the latter days, and I hope the time will come when you will all learn something about them. I feel that I am among a good people here. My heart goes out to you. I pray that the blessing and peace of God may rest upon you, and upon the sons of Vermont; may the name of the Prophet reverberate throughout the earth, and may the time come when all people throughout the world shall sing:

"Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the hero again."

President Joseph F. Smith then offered the following

DEDICATORY PRAYER.

Our Father who art in heaven! Hallowed be Thy most holy name. We, Thy servants and handmaidens, representing the Church of Jesus Christ of Latter-day Saints, have gathered here to dedicate this monument to the memory of Thy servant, Joseph Smith, the great Prophet and Seer of the nineteenth century, who was born into the world near this spot, on the 23rd day of December, 1805—one hundred years ago.

It was from him that we received the everlasting Gospel, revealed to him by the Eternal Father, through Jesus Christ, the Son.

With hearts full of gratitude to Thee for the light and truth of Thy Gospel, the authority of the Holy Priesthood, and the ordinances of salvation for the living and for the dead, revealed through Thy servant Joseph Smith; in loving remembrance of him, and gratefull for the privilege of being present on this occasion, we dedicate to Thee the ground on which stands this monument that it may be sacred and most holy. We dedicate the foundation, typical of the foundation Thou hast laid, of Apostles and Prophets, with Jesus Christ, Thy son, as the chief corner stone. We dedicate the base, as typifying the rock of revelation on which Thy Church is built. We dedicate the die, with its inscriptions, as appropriate to the whole design. We dedicate the capstone as a sign of the glorious crown that Thy servant Joseph has secured unto himself through his integrity to Thy cause, and of that similar reward which shall grace the head of each of his faithful followers. We dedicate the spire, as a token of the inspired man of God whom Thou didst make indeed a polished shaft in Thine hand, reflecting the light of heaven, even Thy glorious light, unto the children of men.

We dedicate the whole monument, as signifying the finished work of human redemption. And we now earnestly invoke upon it Thy blessing, O Lord, and ask Thy divine approval, acceptance and protection, that it may stand as a lasting testimony to the world of the love and devotion of Thy people, of the opening of the last dispensation and the coming of the Son of Man. May it be preserved from the ravages of time, the disintegrating action of the elements, from upheavals of the earth's surface, and from the violence of human malice or caprice. May it be surrounded by the influence of the spirit of peace, and remain a joy to Thy people who may behold it, and a silent witness for Thee to all who may look upon it.

And may the light of the Gospel restored to the earth through Thy servant, the Prophet Joseph Smith, shine forth to every land and nation, until all people shall come to the knowledge of Thy truth, and the name of Thy chosen minister be known for good, and not for evil, unto the uttermost parts of the earth.

Bless those who have contributed of their means for the erection of this monument. And remember in loving kindness all Thy people. Deal out blessing, prosperity and continued happiness upon our glorious country and all her people. Bless and preserve our nation, and guide those who direct her affairs in all their exalted stations. Give the judicial, lawmaking and executive branches of our government adequate wisdom, that her integrity may be preserved, and that her glori-

ous institutions, the just liberties of her people and the rights of all her citizens may be preserved and perpetuated.

And O God, we ask Thee, in the name of Thy Son Jesus Christ, that Thou wilt bless and sanctify all the land surrounding this spot, sacred to the membory of all Thy people, it being the birthplace of Thy servant Joseph. May it be hallowed by Thy people. May Thy blessing abide upon it, that it may be a blessed place, where Thy people may visit from time to time and rejoice in contemplating Thy goodness in that Thou hast restored to the earth the fulness of the Gospel of Thy Son, with all the power and authority necessary to administer it and all its ordinances unto the inhabitants of the earth, for their salvation and for the redemption of their dead.

And inasmuch as this little cottage has been erected, and provision made by which all the expenses thereof may be defrayed, we offer unto Thee this building, and ask that Thou wilt sanctify it; for we dedicate it unto Thee, and consecrate it to the needs of those who shall come to visit here to contemplate, and to receive instruction, light and understandging concerning Thy great latter-day work. May no harm come to this little dwelling. May those who dwell here possess the spirit of light and truth in their hearts. May their souls burn with love for the salvation of the human family, and may they take great pains in administering unto those that shall come, for their comfort and enlightenment, that they may be assisted in their search for that which will exalt them and bring them back into Thy presence.

We ask Thee also, Heavenly Father, that Thou wilt remember in Thy mercy and in Thy continued love Thy servant Junius F. Wells, who has borne this great labor and responsibility. May Thy blessing and peace abide in him. We thank Thee for him, for his integrity, for his persistent and intelligent labor in the accomplishment of this work. We pray for Thy blessings to be upon him from this time henceforth and forever. Bless him with those things that are needful for life, and with Thy Spirit, that he may continue to live in the light of Thy countenance.

Wilt though bless abundantly also those who have taken part in this labor —the laborers, those who have directed the work, and those who have furnished the material and the skill with which this labor has been accomplished. We ask Thy blessing upon them, Holy Father, one and all. May they prosper in the land. May they be blessed of the Lord in their basket and in their store, in their outgoing and incoming, when they shall lie down and when they shall rise up. O God, put Thy Spirit into their hearts; lead them in the path of righteousness, and prosper them in the labor of their hands.

We ask Thee to bless the people of South Royalton, of Tunbridge and Sharon, and of the surrounding country. And this land being the birthplace and the nursing place of many of Thy most faithful and renowned servants, who have made their mark in the world for the uplifting and benefit of mankind, O God, wilt Thou let Thy peace and blessing be upon this land. May it be prospered. May those who dwell here multiply and increase and replenish the earth. May all bar-

renness be removed from the soil, that it may be fruitful and prosperous from this time forward; that good men may gather here, and those born here find place and be happy and enjoy themselves in the midst of these everlasting hills.

We ask all these blessings, heavenly Father, and we dedicate unto Thee ourselves, our labors and all that we have, and this gathering, and those who have come here to assist us in the services. Thy servants and handmaidens who have come here to sing for us, we pray for Thy blessings to be upon them, and upon each and every one. Bless all that seek to do good, to build up; and sustain the righteous, the upright, the honest and the pure in heart in all the land.

These mercies, Holy Father, we humbly ask, and we rejoice in Thy mercy and kindness unto us. We give honor, and glory, and praise and obedience unto Thy most holy name, and ask Thee to accept of this monument and of this little cottage, these services and all our efforts.

We rejoice in Thy goodness. We praise and adore Thee this day. We commend ourselves, with this monument, unto Thee. Glory, and honor, and majesty, and power, and dominion, be ascribed unto God and the Lamb, now and forever. Amen.

Singing: "Praise to the man who communed with Jehovah."

Brother Cecil Gates was the accompanist in the singing exercises.

President Smith announced that Miss Edith A. Smith, being the oldest lady representative of the Smith family present, would have the honor of unveiling the monument.

He then proposed a vote of very sincere thanks to Brother Junius F. Wells, as an expression of our appreciation of his labors. The proposition was enthusiastically received, and the vote was unanimous.

Benediction by Elder George Albert Smith.

Immediately after the close of the meeting the monument was unveiled by Edith A. Smith. The exact time of the unveiling was 1:20 p. m., eastern time.

While the people were gathered outside, the entire assembly sang "The Star Spangled Banner" with thrilling effect lead by Sister Emma Lucy Gates.

After the unveiling of the monument and the partaking of lunch, President Smith and party from Utah, and President John G. McGuarrie and company from the Eastern States Mission, assembled in the room of the cottage wherein the hearthstone is situated, and President Anthon H. Lund, on behalf of the Utah party, Presented President Smith with a watchchain and locket, in the following words:

PRESIDENT ANTHON H. LUND.

President Smith and brethren and sisters: Before we leave this sacred room we wish to express our love and esteem for our President. The party that came from Utah have asked me to express their feelings to you, President Smith, and I feel highly honored in being chosen to do so. This room in which we are seems to me a very fitting place in which to tell you (which we realize we need not do) that you have our love and our esteem. We like to be in your company. We thank you for giving us the privilege of coming with you on this occasion. Our trip so far has been a very pleasant one—one that we will all remember. We have had a very enjoyable time visiting together, getting well acquainted with one another. We thank you, President Smith, for taking us with you. We are pleased that you felt impressed to have this work done when it was suggested by Brother Wells. We feel that it is the right thing done, that it is a fitting monument of the great man who has done so much for us. We all feel that we are what we are through his agency, he

having been the instrument chosen of God to introduce the Gospel anew in the world, and we having been the happy recipients thereof. In this place he was born. Around this hearthstone your father, being five years older, no doubt had to rock the cradle at times and help to take care of the Prophet. There is no doubt that he sat on the very spot where you are now sitting, and that in this room he enjoyed many happy days, sitting around the hearthstone the long winter nights. We can imagine the cosy circle that was gathered here. Now, President Smith, before we leave this room we want you to remember it by a little present which the party who have come with you feel that they would like to give you, and I have the honor to present to you a chain and locket. President Smith, wear it and remember us.

President Smith was deeply touched by this manifestation of love and goodwill, and while he responded, he was more than once overcome by his emotions and the entire party were in tears. He expressed himself as follows:

PRESIDENT JOSEPH F. SMITH.

I hardly know whether I can trust myself to say anything. It would not be true for anyone in my position to say less than that I esteem above all the riches or any honor that the world can bestow, the love and confidence of my associates—to know that I have a little merit, to be worthy, at least in small degree, of possessing the confidence and love of good men and good women. Of course, my heart has been full during the whole of the day. Yesterday, while visiting the birthplace of my father and some of his brothers and sisters, and contemplating this rugged country, filled with hills and ravines, the thought that here in this land was where my kindred had birth, that we are perhaps traversing the same roads and the same ravines, and possibly partaking of the products of the same orchard from which our ancestors two or three generations ago partook, and then the thought of dedicating this monument—(here the president broke down, his voice choked with emotion, and his eyes filled with tears; but, making an effort to control himself, he continued) My heart is like that of a child. It is easily touched, especially with love. I can much easier weep for joy than for sorrow. I suppose perhaps it is due to some extent to the fact that all my early remembrances were painful and sorrowful. The persecutions of the prophet and people in Missouri and in Illinois, the final martyrdom of the Prophet and my father, the expulsion of the saints from Nauvoo, the driving out of the widows and the orphans from their homes, the journey across the plains, the hardships we endured in the settling of the valley of the Great Salt Lake, and trying to make a home there, my experiences on the plains, in standing guard, herding cattle, and going to the canyons; then starting out at the age of fifteen on a mission to the Sandwich Islands, so far away, alone apparently, without father or mother, without kindred or friends scarcely—all this had a tendency in my youth to depress my spirit. But I had strength by the grace of God to keep myself from deadly sins. And now when I experience the expressions of confidence and love of my brethren and sisters whom I love, it goes directly to my heart. I want to thank you for the expressions made through President Lund by my brethren and sisters who are present, and to say that I appreciate and prize it more than all else in the world. I would rather die any moment than to do aught that would forfeit the confidence and the love of my friends and my brethren. I want to live so that I will be worthy, in some degree—I cannot expect to be as worthy as I should be—of the love and confidence shown towards me; but I desire to have at least some merit and to be a little worthy of the confidence and love of my brethren.

God bless you. May the Lord bless this little home. May someone be found suitable and capable to take care of it and to answer the questions of visitors, as well as to give information in

reference to the principles of the gospel and the history of the Prophet Joseph Smith and his associates who were born in this land, and who were instrumental in the hands of the Lord in laying the foundations of this work, that this property may be safe in their hands, and that it may be protected from vandalism and from the hand of the spoiler.

I do not need to say any more. I thank you for this beautiful little token of your affections, and I shall certainly appreciate and prize it. I have always been one who appreciated marks of respect in this way. I am wearing a chain today given me by Brothers Junius F. Wells and Heber J. Grant. I never bought a watch, nor a chain, nor a ring, nor a jewel of any kind for myself. The rings that I wear, I wear because they were given to me by my friends. I shall do the same with this beautiful little chain. I thank you for your kindness, and I say, God bless you! and so far as I have the right and authority to bless, I bless you in the name of Jesus Christ. Peace be with you, and unto this place, unto this monument, and unto all who come to visit it with feelings of respect in their hearts; and those who come without feelings of respect, may it have the effect of softening their hearts, opening their eyes, and causing them to reflect soberly upon this great problem of human life and redemption that has been opened up to the world through the instrumentality of the Prophet Joseph Smith. God bless you all. Amen.

All present joined in singing the Doxology.

Then Brother Junius F. Wells distributed to the company souvenirs of the occasion in the shape of polished granite paper weights, made from a piece cut from the centre of the large base of the monument. One was given to each person.

President Smith thanked Brother Wells, on behalf of the company, for his thoughtfulness in this matter.

Benediction was then pronounced by Patriarch John Smith.

Following these exercises Elder Wells gave the following description of the Monument.

DESCRIPTION OF THE MONUMENT

That a correct account may be preserved, I will state that the foundation of the monument was put in under the direction of Prof. C. C. Brill for Mr. Jackson, the contractor. It is made of concrete, composed of Portland cement, 45 barrels, sand and gravel 30 cubic yards, and boulders, 20 cubic yards. This is tamped in an excavation mostly blasted out of the ledge, 14 feet square at the bottom, and seven feet deep. The bottom is solid rock. Upon this concrete foundation rests the first granite base, 12 feet square and 20 inches thick, weight 18 tons. From the center of this a block nearly five feet square was cut out to facilitate handling it. This space is filled with concrete, except one foot square, in which reposes a copper casket. containing books, records, portraits, coins, etc.

Over this rests the second base, 9 feet square, and 2 feet thick, weight 13 tons. Upon it stands the inscription die. This is six feet square at the bottom, and two inches less at the top. It is six feet two inches high, weight 19 tons. It is covered by a moulded cap seven feet four inches square by two feet six inches thick, weight 10 tons.

Upon the top of the latter the shaft is set. It is four feet square at the base, and three feet at the top—the peak rises three feet higher. Its whole length is 38½ feet, weight 39 tons.

All the granite of the monument is highly polished from base to pinnacle. It is 50 feet ten inches high and weighs nearly one hundred tons. The joints are set in cement and leaded, except the cap and shaft, which rest upon lead only.

The monument is set on the crown of the hill, eighty-seven feet from the hearthstone and 1,350 feet above sea level. Its lines are squared with the ancient town line running north 40 degrees 10 minutes east, and is parallel with the front of the memorial cottage. The inscriptions are as follows: Upon the-

southerly side in sunken letters—the largest three inches long, the smallest two inches:

SACRED
TO THE MEMORY OF
JOSEPH SMITH,
THE PROPHET.
BORN HERE
23d DECEMBER, 1805;
MARTYRED,
CARTHAGE, ILLINOIS,
27TH JUNE, 1844.

On the opposite or northerly side in letters, the largest three inches, the smallest one and three-quarters inches:

TESTIMONY OF JOSEPH SMITH.

In the spring of the year of our Lord, 1820, The Father and The Son appeared to him in a glorious vision, called him by name and instructed him.

Thereafter heavenly angels visited him and revealed the principles of the Gospel, restored the authority of the Holy Priesthood, and the organization of the Church of Jesus Christ in its fulness and perfection.

The engraved plates of the Book of Mormon were given him by the angel Moroni. These he translated by the gift and power of God.

He organized the Church of Jesus Christ of Latter-day Saints on the sixth day of April, 1830, with six members.

He devoted his life to the establishment of this Church, and sealed his testimony with his blood.

In his ministry he was constantly supported by his brother Hyrum Smith, who suffered martyrdom with him.

Over a million converts to this testimony have been made throughout the world; and this monument has been erected in his honor, to commemorate the one hundredth anniversary of his birth, by members of the Church which he organized.

They love and revere him as a Prophet of God, and call his name blessed forever and ever, Amen.

Around the capstone just above the die, in letters three inches long, is the following quotation from the Bible, which led Joseph to seek the Lord:

"If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." James I: 5.

The following description of the contents of the copper casket placed in the base of the Monument is from a communication by Elder Wells to the Presidency written Nov. 27, 1905:

IN MEMORIAM.

Be it remembered that upon this Monday, the twenty-seventh day of November, Anno Domini, 1905, there has been deposited within a receptacle prepared for it in the lower granited base of the Joseph Smith Monument, at Sharon, Windsor County, Vermont, a casket of copper whose dimensions are 12 inches by 15 inches by 9 inches, made by Mr. George H. Dewey.

Within the casket there have been placed by Junius F. Wells of Salt Lake City, Utah, in the presence of those whose names are hereunto subscribed as witnesses, the following books, documents, coins, etc., to the end that they shall be preserved through all the generations of time while this monument shall stand:

The Holy Bible.

The Book of Mormon.

The Book of Doctrine and Covenants.

The Pearl of Great Price.

The Latter-day Saints' Hymn Book.

Life of Joseph Smith, by his mother.

Life of Joseph Smith, by George Q. Cannon.

Church Chronology, by Andrew Jenson.

Title deed to the farm on which the Monument stands, from C. H. Robinson to Joseph F. Smith Trustee-in-Trust.

Certified testimonies of its being the birthplace of Joseph Smith, by Benjamine C. Latham, Harvey Smith and Maria Griffiths.

The Deseret News of July 1st, 1905.

The Improvement Era, October, 1905.

Portraits of the successive Presidents of the Church as follows: Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

Portrait of George Washington, first President of the United States.

Portrait of Theodore Roosevelt, present President of the United States.

Fractional coins of the United States Mintage of 1905.

Acts and resolves of the State of Vermont, 1904, with names and reports of state officials for the preceeding year.

Report of the town of Sharon, 1905.

Chronicle of Current Events in Town of Sharon, 1905, by G. A. Cheney.

Report of the Town of Royalton, 1905.

Chronicle of Current Events in Town of Royalton, 1905, by William Skinner, Town Clerk.

A document containing the names of those identified with the making, transportation and erection of the Monument.

Names of the present general officials of the Church of Jesus Christ of Latter-day Saints, together with the names of the previous Presidents in succession since its organization April 6, 1830, on parchment.

Pamphlet, "Glimpses of White River Valley," by G. A. Cheney.

Know all men by these presents, that we, the undersigned, do hereby certify that all of the books, documents, portraits, coins and articles within enumerated, were deposited in this copper casket in our presence, Witness our hands this 26th day of November A. D. 1905.

JUNIUS F. WELLS,
Salt Lake City, Utah.
RILEY C. BOWERS,
Contractor, Montpelier, Vt.
DANIEL E. PARKHURST,
Town Clerk, Sharon, Vt.
WILLIAM SKINNER,
Town Clerk, Royalton, Vt.
EDGAR J. FISH,
State Senator, 1904-1906, Vt.
JULIUS O. BELKNAP,
Postmaster, So. Royalton, Vt.
ELMORE B. BOYLE,
First Selectman, Royalton, Vt.
MARVIN H. HAZEN,
Deputy Sheriff, Royalton, Vt.
PEARL S. BELKNAP,
Asst. Postmaster, So. Royalton, Vt.
GEORGE H. DEWEY,
Coppersmith, So. Royalton, Vt.
JOHN H. HEWITT.
Merchant, So. Royalton, Vt.
CHARLES P. TARBELL,
Lawyer, So. Royalton, Vt.
JAMES F. McNEIL,
Contractor, Syracuse, N. Y.
CHARLES H. WOODARD.
Hotel Proprietor, So. Royalton, Vt.
MARK J. SARGENT.
Justice of the Peace,

Subscribed and acknowledged this 26th day of November A. D. 1905, before me,.

ARTHUR G. WHITHAM,
Notary Public.

The following persons had a responsible part in the quarrying, making, transportation and erection of the Joseph Smith Monument at Sharon, Windsor County, Vermont:

Junius F. Wells, of Salt Lake City, Utah, Designer and Superintendent of Construction.

Riley C. Bowers, President, R. C. Bowers Granite Co., Montpelier, general contractors.

Marr and Gordon, Barre, Vermont, quarryman.

Boutwell, Milne & Varnum, Montpelier and Barre, Vermont, quarrymen.

William Barclay, of Barclay Brothers, Barre, Vermont, stone cutters and polishers.

Railroad Transportation: F. W. Stanyan, Superintendent, Wells River R. R., J. P. Galleher, Agent Montpelier, Central Vermont R. R.

Overland Transportation: James F. McNeil, Syracuse, N. Y.; H. C. Leonard, Barre, Vermont; E. B. Ellis, Northfield, Vermont.

Laying foundation: W. F. Jackson, Montpelier, Vermont, Contractor; Prof. C. C. Brill, Northfield, Vermont; John Cote, Northfield, Vermont.

Bridge Construction: Joseph Perkins and Mr. Slaten, Montpelier, Vermont, Robert Ford, Bethel, Vermont.

Tarbell and Whitham, attorneys; Walker and Gallison, Surveyors; M. F. Howland, Barre, Vt., Monument setter.

It is also a pleasure to mention the names of Woodard & Culver, Proprietors South Royalton Hotel; Mr. Harrington Proprietor Casadnac Hotel, Royalton; Uncle Ed. Greene and wife; Mr. and Mrs. Cowan; Mr. and Mrs. George Bingham; Mr. and Mrs. Haynes; Mr. and Mrs. McIntosh; Mr. and Mrs. C. H. Robinson; Mr. and Mrs. John Shintock, at whose hospitable homes

the men were fed while engaged in the work.

In addition to the foregoing I had the following document signed by those who were present when the box was deposited in the base and cemented in preparatory to laying the second base over it.

Be it remembered that upon this Monday the 27th day of November, A. D. 1905, at twelve o'clock noon, there was deposited by Junius F. Wells, of Salt Lake City, Utah, in the lower granite base of the Joseph Smith Monument, Sharon, Windsor County, Vermont, a copper casket of whose contents a record has been made.

Done in the presence of those whose names are subscribed hereunto.

(Signed.)

W. F. HOWLAND,
C. A. STICKNEY.
F. A. ANDERSON,
DANIEL PERKINS.

Witness: C. H. ROBINSON.

During the dedicatory exercises

ELDER JOHN G. McQUARRIE

made the following remarks from the base of the Monument:

Between our movements on this mysterious current we call time, and our travels over the more tangible earth, there is a striking analogy; since in either case we encounter high peaks, deep valleys, level plains and rolling hills.

In our actual movements from place to place, as we reach some elevated position we instinctively stop to take our bearing, looking back into the valley from which we have climbed, or forward along the path stretching far into the distance.

The tide of life on which we move, like gently rolling hills, seems to rise and fall, and as we reach the summit of each New Year we stop to review the past, and to look into the future, before plunging forward into the mystic valley of life's activities.

There are still higher summits, called centuries, which are sometimes reached in this journey of mortal life. From such elevations we can observe, not only our personal position, but also the birth and death, the growth and decay, the rise and fall of men, nations and systems.

The closing days of this year of our Lord 1905, find more than three hundred and fifty thousand people, members of the Church of Jesus Christ of Latter-day Saints, standing upon the summit of a century; reckoning the time from the birth of their prophet, leader and organizer. It is probable that no people ever looked back on a more eventful or interesting past. Faith, zeal, devotion, energy, patriotism and tragedy are woven together forming an important chain of events stretching from the Green Mountains of Vermont to the shores of the Great Salt Lake.

Far back in the very dawning of this eventful period, and on the very premises we now occupy, we may discern emerging, as from a mist, a plain New England home. Hovering over its hearth stone is the halo of primitive Puritan influence. Here we witness a humble birth and a childhood as innocent and retired as that of John the Baptist.

Fourteen years nearer, and the scene has changed. We observe our babe of Sharon in the farmer boy of Manchester. He is just retiring from crowds where the question of serving God is being fiercely discussed by men, for he has made a discovery in reading the Epistle of James, to this effect, that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

He retires into the seclusion of a native forest, and, as we see him kneeling in humble prayer, the picture of the boy Samuel comes before us; we feel that the faith of the Hebrew children is again stirring in the hearts of men. But this picture is instantly forgotten in beholding a vision more glorious than the "Transfiguration," for both the Father and the Son appear to him in a

pillar of light, compared with which, the noon day sun is only a faint suggestion.

The burden of the boy's prayer had been: Which of all the denominations is right, what church shall I join? These questions were now repeated to his heavenly visitors. In response Jesus said: "Join none of them, for they are all wrong."

He also indicated to the youth that the Gospel was about to be restored to men.

During the next decade many important events occur, all tending to fit the youth for the important mission before him. But as this period draws to a close we see stepping boldly on the stage of human activities this character in the person of Joseph Smith, the Prophet of the Nineteenth Century.

As we watch his movements we recognize in him a leader of men possessing the courage of Joshua, the skill of David, and the zeal of the Apostle Paul.

Men commence to gather around him; they are organized into a Church; the mysteries, powers and privileges of the Kingdom of God are made clear to them. Wards and branches, towns and villages spring up in their wake. The material efforts of this great leader culminate in building the beautiful city of Nauvoo. It was situated on the Illinois side of the Mississippi. With its gently rising terraces, and the great river like a silver crescent at its base, it was indeed a picturesque site.

Well has the poet said that "Joseph loved the Saints; and he loved Nauvoo." But he loved the city, not for its glittering spires or its guilded domes, but for its sacred temple and its happy homes.

Working beneath the protection of the Stars and Stripes; enthused with a great purpose, and led continually by direct revelation the efforts of the young prophet and his followers were eminently successful, but from the time he had made the daring statement that the Gospel was not upon the earth, a storm of hatred was awakened which grew in strength as success attended the new movement. This storm now bursted in all its fury over Nauvoo and Carthage, and when it had spent its force the ruin it wrought would touch a heart of stone.

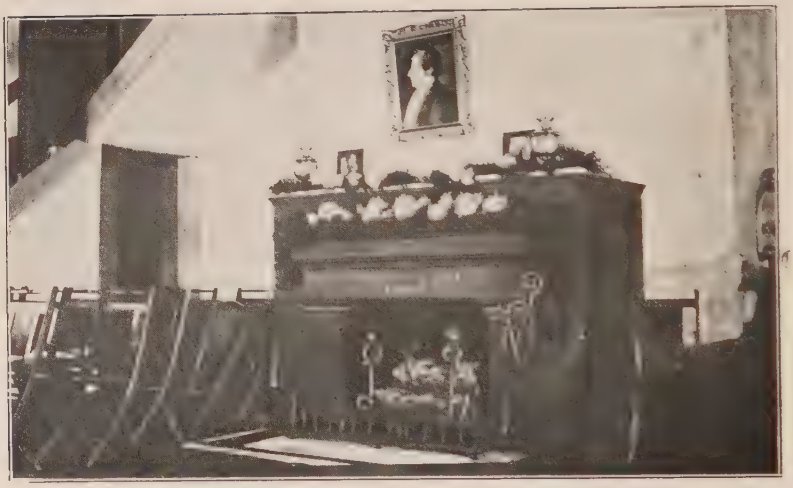
The babe of Sharon, the boy of Manchester, the builder of Nauvoo and the Prophet of the latter days had sealed his testimony with his blood. He and his brother Hyrum were shot to death by an infuriated mob June the 27th, 1844. As his body lay lifeless against the well curb at Carthage Jail, the enemies of truth felt that his work was ended and his influence gone forever.

Sorrow, despair, and disappointment are but feeble terms to describe the feelings of his devoted followers, as they find themselves without a leader; and behold the object of their trust and affection lying cold and lifeless in their midst.

But when the tears had cleared from their eyes so they could see and their minds calmed sufficiently to think, they discovered that though their Prophet was gone, his priesthood, his office, and the system which he established, still remained. The mantle of his power fell upon Brigham Young. As we watch the movements of this people under his leadership we witness an exodus more successful in its operation than the one led by Moses, a march without a parallel in the annals of history, and in the subduing of a wilderness, the building of new states we see repeated the labors and successes of the Pilgrim Fathers.

But grand and touching as this picture may appear, as seen from the summit of a century, there is another equally interesting to the Saints as they look from the high plateaus of the Wasatch Mountains; for in the panorama moving before them they see the fulfillment of the dreams of the ancient prophets. Israel being gathered from all the lands whither they have been scattered; the Lord's House already built and the long-looked-for Zion being established; and strange as it may appear even in the physical features of the country, we can see a reproduction of Israel's ancient home, the river Jordan rising far away in the mountains of Lebanon, flowing down through its rocky gorge forming the fresh water

THE MEMORIAL COTTAGE AND MONUMENT.



THE HEARTHSTONE, MEMORIAL COTTAGE.

lake of Galilee, winding on until lost in the Dead Sea, has its counterpart in the Jordan of the western Zion. Jerusalem, Shechem, and Capernaum rise again from the great American desert, and the Lord has remembered His promise to Jacob.

MEMORIAL COTTAGE.

As has been stated, the cottage occupies the site of the old homestead. Its foundation walls are laid on the same lines so far as the difference in size and style of house would permit. The hearthstone rests where it did in the old house. The Living-room, of which the hearthstone is the central feature, (set in a deep red brick fireplace and mantel with wrought iron trimmings) is 23x 18½ feet, besides a bay 3x15 feet, having a low window seat 21 inches wide. The main, or easterly entrance, a wide door with leaded side windows, opens from this room, and opposite to it is the staircase leading to the upper floor.

Opening from the Living room is the Dining room, 13x21 feet, with a bay and window seat, the same size as the one described. A vestibule with outside northern entrance, opens from this room and passage through a large China closet is had to the Kitchen, which is 11x12 feet, with a pantry eight feet square and vestibule, with kitchen entrance. A stairway leading to the cellar, and one connecting on a midway landing with the front stairs, lead from this room.

In the second story the stairway and hall make a large central opening, from which entrance is had to five bed rooms, a bath room, and the garret stairway. The garret is ventilated and lighted with eyebrow windows and is very commodious.

Along the easterly front and running around the southerly side and half way along the westerly side of the house, is a veranda nearly one hundred feet long by nine feet wide, over which the roof of the house projects, the latter being supported by columns nine feet high and ten inches in diameter. Thus shelter within the walls of the house and under the veranda is provided for a very large company. The view from all sides of the house is indescribably beautiful.

The cellar, under the entire building, with an eight foot ceiling, affords ample storage room, and contains a hot air furnace, which heats the building comfortably.

The outside of the house is clapboarded and is painted white, the roof is Austrian grey shingle stain, and the latice under the veranda dark green. The interior of the main floor is fininshed throughout with selected red birch, beautifully polished, giving the effect of old birch. The Living room and Dining room have beam ceilings, and the latter a plate rail running the whole way around the room, the wall below which is paneled and papered with green burlap. The upstairs interior finish is of spruce, with hardwood maple floors, treated naturally. The bathroom is fitted with porcelain and nickel fixtures.

BIRTHPLACE OF JOSEPH SMITH THE PROPHET.

Story of the Purchase of the Historic Spot—Record of Land Titles to the Solomon Mack Farm—Description of the Farm—Testimony of Living Witnesses as to the Identity of the Site. Written by Elder Junius F. Wells, who designed the Monument.

I had visited Sharon, Windsor county, Vermont, in 1894, in company with Hon. Spencer Clawson and his daughter, and became somewhat familiar, at that time, with the facts concerning the birthplace of the Prophet. It was, however, early in the present year that attention was drawn more particularly to it and the desirability of acquiring and marking it for its historical interest.

At the request of the First Presidency of the Church, I undertook an inquiry into the identity of the location and as to the titles of the property.

Starting with the statement contained in the "Life of Joseph Smith," by his mother, that he was born on the 23d of December, 1805, in Sharon, Windsor

county, Vermont, on a farm rented from her father, Solomon Mack, my effort was to establish the location of this farm from the records, and of the house from the testimony of living witnesses, and physical conditions, that would go to establish it.

We began with the town land records of Sharon, as all transfers and mortgages of lands are recorded in each town by the town clerk, who is custodian of the records. Mr. D. E. Parkhurst, the present incumbent of the office—who is also a shoemaker—accorded every facility for the search.

It was found that Solomon Mack purchased from Samuel Shepard, 2nd, a farm of about one hundred acres on the 27th of August, 1804, as shown by the following deed:

SAMUEL SHEPARD, 2ND,
TO
SOLOMON MACK.

Know all men by these presents that I. Samuel Shepard, 2nd, of Sharon, in the county of Windsor, State of Vermont, for the consideration of eight hundred dollars received to my full satisfaction of Solomon Mack ot Tunbridge in the county of Orange, state above said, have and hereby do give, grant, bargain, sell, release, alien, convey and confirm unto him the said Solomon Mack, his heirs and assigns, the following parcel of land in Sharon above sd. [said] described as follows, being the whole of the farm I now live on,and seven acres of land belonging to the right that Moses Perkins was the grantee of, being last division, which land is laid out between the two lines of sd. Sharon against Ebenezer Dewey's farm in Royalton, it being the northerly end of sd. lot so laid out, the whole of sd. land supposed to be about one hundred acres be the same more or less.

To have and to hold the above granted and bargained premises with all the privileges and appurtenances thereon or thereunto belonging to him the sd. Solomon Mack, his heirs and assignes to his and their own proper use, benefit and behoof forever. Hereby covenanting for myself, my heirs, executors and administrators, with the sd. Solomon Mack, his heirs and assigns, that until the ensealing hereof I am the sole owner of the premises and that I will warrant and defend the same against all lawful claims whatsoever. In witness whereof I hereunto set my hand and seal this 27th day of August, 1804.

SAMUEL SHEPARD 2ND.
(L. S.)

In presence of
JOEL MARSH,
JOSEPH SMITH.

State of Vermont, Windsor tp. [township], Sharon, August 27, 1804, personally appeared Samuel Shepard, 2nd, signer and sealer of the within instrument, and acknowledged the same to be his free act and deed before me, Joel Marsh, Justice of the Peace.

August 27, 1804, rec'd and recorded.

In tracing the title back, from the description contained in this deed, it was interesting to discover that Sharon town was granted by King George III upon the advice of his "well beloved Governor Benning Wentworth of his majesty's province of Newhampshire to his loyal and loving subjects, residents thereof," by charter dated Aug. 17, 1761. The survey disclosed in said town about 21,400 acres, besides reservations for highways and public uses, which was to be equally divided among 68 grantees. Among the latter the names with which the title sought was connected were John Downing, Esq., Joseph Parkhurst and Moses Perkins.

In the original allotment drawings were made of the first 100-acre lots, then of the first 40-acre lots, then of the second 100-acre lots, then of a further division, and finally a fourth or last division, which was accomplished by those who still held or had acquired by purchase the rights of the original grantees, "pitching" upon or surveying such remaining pieces, usually adjoining the lots already owned, as had not been divided.

In this way it appeared that the

Solomon Mack farm of about 100 acres had been made up of 72 acres, the western part of the original hundred acre lot that John Downing was the grantee of. Also of a strip about 25 rods wide running between the old and new lines of the towns of Sharon and Royalton. This strip adjoined the 72 acres on the west, and 20 acres of it was accredited to the right that Joseph Parkhurst was grantee of and seven acres to the right that Moses Perkins was the grantee of.

The above three pieces making nearly 100 acres were consolidated in the name of Samuel Shepherd, 2nd, in 1794. The other transfers of this farm, which became the Mack farm and was for years afterwards so known, are shown in the brief abstract which follows:

SHARON TOWN LAND RECORDS.

George III by Benning Wentworth, Governor.

To 68 Grantees.

The Town of Sharon, Aug. 17, 1761. 21,400 acres.

John Downing, Esqre. Grantee Lot 8 Beginning at a Beech tree marked 7 and 8; thence North 40 degrees East, 127 Rods to a Black birch tree marked 8; thence South 57 degrees East 160 rods to a maple marked 8; thence South 40 degrees West 127 rods to a beech tree marked 7 and 8; thence to the first mentioned bound.

David Morse to Samuel Shepard, 2nd, 7 Nov., 1794.

Samuel Shepard, 2nd, to Daniel Gilbert, 22 Sep., 1800.

Daniel Gilbert to Sam'l Shepard, 2nd. 27 Aug., 1804.

Samuel Shepard, 2nd, to Solomon Mack, 27 Aug., 1804.

Solomon Mack to Daniel Gilbert, 27 Aug., 1804. [Mortgage]

Solomon Mack to Trumon Miller, 21 March, 1807.

Trumon Miller to Solomon Mack 14 May, 1807.

Solomon Mack to Jason Mack's heirs, 20 March, 1810.

Solomon Mack to Daniel Gilbert, 11 May, 1811.

Lydia Gilbert to Chester Baxter, 26 Apl., 1821.

Chester Baxter to Solomon Downer, 21 May, 1838.

Solomon Downer to Asahel P. White 1 April, 1839.

Asahel P. White to Solomon Downer, 1 April, 1839, Mtg.

Solomon Downer to Harvey White, 1 Feb. 1848.

Harvey White and Solomon Downer, to Bela Durkee, 5 Feb., 1859.

Bela Durkee to Gustavus A. Cady, 6 Oct., 1859.

Gustave A. Cady and wife to Isaac J. Russ, 2 April, 1860.

Isaac J. Russ to John A. Lesure, 7 Nov., 1860.

Jno. A. Lesure and wife, to Benj. C. Latham, 1 Dec., 1868.

B. C. Latham and wife to Maria E. Kent, 23 Aug., 1892.

J. H. Kent and Maria E. Kent to C. H. Robinson, 3 Nov., 1902.

C. H. Robinson and wife to Joseph F. Smith, Trustee-in-Trust, 23 May, 1905.

It appears that the western boundary of the Mack farm was the Sharon and Royalton town line, and part of it adjoining the farm of Ebenezer Dewey in Royalton. A peculiar feature of the latter, marked by the old stone wall and the custom of maintaining the division fence is that a corner 24 rods by 20 rods is taken out of it, a corresponding jog is marked above the northwestern corner of the Mack farm, by the old stone wall, indicating that the town line was not the real division of farms on the west, though the records back of Bela Durkee's purchase in 1859 do not provide for this.

In running our survey we took the center of the wall on the town line 2,000 feet to the southwest, and ran north, bearing 44 degrees, 10 minutes east, this brought the town line about four feet east of the southeast corner of the house in which the Prophet was born. This throws the whole of the foundation in Royalton, while the tradition is that the line ran through the house, and Joseph was born in the east room on the Sharon side of it. I asked our surveyor what effect, allowing the

bearing N. 40 E. described in the original survey would have upon the line at the house, and he replied as follows:

"If we were to extend the town line we used up to the southerly side of the 65-acre lot then set on the bearing N. 40 degrees E., it would strike the old house foundation a little west of the center and thus confirm the tradition you mention, and at some time during the past 100 years that may have been done, without making any account of variations."

THE ROYALTON PART.

The search of the records at Royalton where Mr. William Skinner, town clerk, rendered valuable assistance, showed the title back to the original grantee in the county of Cumberland, province of New York. The division line between the towns of Sharon and Royalton was also the dividing line between the provinces of New York and New Hampshire. There was only time to transcribe the records from John Coy who deeded to Bela Durkee, 23 September, 1836.

By this deed to Durkee and the deed of Harvey White and Solomon Downer to Durkee it is shown how the lands in Royalton and in Sharon came together in one farm joining the old Coy and Mack farms together.

It is interesting to know that this Bela Durkee married Eliza Baker, whose sister, Zina Baker, was the wife of William Huntington, and mother of Aunt Zina D. Huntington Young.

The record of transfer from the above to the present ownership is as follows:

Bela Durkee to Gustavus A. Cady, Oct. 6, 1859.

Gustavus A. Cady to Isaac N. Russ, April 29, 1860.

Isaac N. Russ to John A. Lesure, Nov. 8, 1860.

John A. Lesure and wife to Benjamin C. Latham, Dec. 1, 1868.

Benjamin C. Latham and wife to Maria E. Kent, Aug. 16, 1892.

J. H. and Maria E. Kent to C. H. Robinson, Oct. 17, 1902.

C. H. Robinson and wife to Joseph F. Smith, Trustee-in-Trust, May 23, 1905.

The piece of tract selected out of the Robinson farm of 250 acres, comprises about 46 acres of the old Solomon Mack farm in Sharon and 22 of the Coy farm in Royalton. This was arrived at by the desire to possess the site of the house in which Joseph Smith the Prophet was born and enough to the westward in Royalton to take in the entire hill on which it stood. The corner referred to above as having come out of the Ebenezer Dewey farm exactly provides for this, so we began our survey there and ran far enough northward so that the north boundary would be sure to include the farm house and barn foundation of what was known as the Solomon Mack place on the brook, and old Sharon road. This line was run to the east boundary of the Robinson land which was also the last line of the Mack farm thence to the southeast corner and back on the southerly boundary of the Robinson land to the place of beginning. It was found that these lines embrace 65.73 acres.

As the old Sharon road has for years been abandoned and there is no approach to the above from the Royalton highway, it was desirable to provide for this, by including in the purchase a tract two rods wide, running along the line of the McIntosh (formerly the Ebenezer Dewey) farm and the old Dewey cemetery from the highway to the westerly boundary of the 65-acre tract, comprising one and one-tenth acres.

The Joseph Smith farm, lying high above any near by water supply, I bargained for two springs lying near the northeasterly corner of the property from which a pipe will convey an abundance of good spring water for domestic uses to any part of the premises. There is a fall of 80 feet to the foundation of the Joseph Smith house. The springs are on a tract included in the purchase, 66x136 feet—about two-tenths of an acre. This brings the total purchase up to 68 acres.

As to the soundness of the title, the reputable firm of attorneys, Messrs. Tarbell & Whitham, examined and approved it. Their opinion being conclusive, the purchase was made.

SITE OF THE PROPHET'S BIRTHPLACE.

DESCRIPTION OF THE PROPHET'S BIRTHPLACE.

The foundation stones of the farm house are still in place; also the walls of the cellar and the hearthstone and door stone; some of the stable foundation and much of a stone wall that enclosed the barnyard and extended far beyond to fence off the orchard still stand. The old well, now filled with boulders, is still visible and contains water. The orchard of apple trees was quite extensive and many of the old trees, the trunks of some of them two feet in diameter, are standing and bearing fruit. The blossoms were just beginning to burst forth from the most forward while I was there. Dimly marked on the hillside is the grass-covered road that formerly led down from the farm house to the old Sharon road, along the right bank of the White Brook, a beautiful little stream abounding in trout, that flows through the property and about equally divides the lands of the old Mack farm. The hill, so largely covered with apple trees in bloom, surmounted by the ruins of the farm house is very picturesque and beautiful. It is an isolated, quiet, lovely sylvian spot, surrounded by some of the most charming scenery of the Green mountains, of which varied and extensive views are obtained from many points of vantage on the premises. It is probable that the place has not changed in its physical appearance for at least 80 years. It has been known to persons still living for that time as the foundation of the house in which Joseph Smith the Prophet was born; they derived their knowledge of it from older members of their own families and neighbors, who spoke familiarly and commonly of it as such. I interviewed and took down the testimony of some of these, and have arranged to procure that of others, and to have their testimonies recorded and perpetuated according to the Vermont law.

A niece of the last Ebenezer Dewey whose farm adjoined the Smith farm, lives in Sharon village, gave me her signed statement. The Ebenezer Dewey family for four generations all named Ebenezer, are buried in their private cemetery, adjoining our roadway. The first and second, aged 32 and 80, were deacons. The other two were aged 80 and 82. The four died respectively in the years 1794, 1820, 1834, 1871.

The following was given to me while sitting on the stone doorstep of the Joseph Smith birthplace, on the 19th of May, 1905:

TESTIMONY OF BENJAMIN C. LATHAM.

I, Benjamin Cole Latham, son of Alsop Latham and Sally Cole, daughter of Benjamin Cole, who cleared the first acre on the old Haynes place, a mile down the highway from here, was born in 1824, in this neighborhood, and except for about 19 years between 1849 and 1868 have always lived here.

I knew Asahel White, who used to live on the Mack place in the White hollow, and I knew Ebenezer Dewey the third, who died in 1834, aged 80 years, and Ebenezer Dewey fourth, who died in 1871, aged 82 years, both of whom were born on, occupied and lived on the farm adjoining to the west and south of the Joseph Smith farm, which I owned for over 23 years—1868 to 1892. I have often heard the latter Dewey, recollect also to have heard his father speak familiarly of the place as being the home of Joseph Smith, and the birthplace of Joseph Smith, the Prophet. The cellar and foundation now standing on the hill, a few rods from the old Dewey farm, was always pointed out by them as the ruins of the house in which he was born. They also referred to the farm as the old Mack farm, and the elder Dewey often spoke of Solomon Mack as being of a fine family. The Ebenezers Dewey were always considered the best people, and the bodies of four generations of them lie in the old cemetery along the line of my old farm. There is not the least doubt

about this old cellar being the place where Joseph Smith was born. I have always known it and so have the people all about here. I heard the elder Dewey say that Mack lived there before and after Joseph Smith lived in it; and I have heard Lieut. Harrison Dewey, who was born and lived in the old Dewey place for 90 years (he died in 1899) speak of the Smiths and Macks living in the place on the hill. He had a wonderful memory, and told many things about these people whom he knew about from the common talk of his own family and neighbors. If you had seen him 10 years ago when you were here he could have told you many things.

I bought the farm from Lesure in 1868 and lived on it in peaceable possession until 1892, when I sold it to Kent. It was formerly owned by Bela Durkee, who was my wife's father. His wife was Eliza Baker, sister to Zina Baker, who had a twin sister, Lina, who was the wife of William Huntington and the mother of Zina D., Dimick B., and the other "Mormon" Huntingtons.

I remember when Bela Durkee bought the Mack farm from White and Doner and that he lived on the Royalton part in the same house that I occupied. He took the White house and barn down. The latter is Robinson's horse barn now, being the same as I rebuilt it. I always supposed that the apple orchard was planted by Solomon Mack, the trees were old when I came on the property. Burbank, who married a Dewey, lived on the west on the old Dewey farm, now Mackintosh's (since last fall) on the North Drew, then Sherlock, and Doubleday, who had it of Dole to the east; on the southeast Carl Jones and Mosher.

BENJAMIN COLE LATHAM.
Witness: JUNIUS F. WELLS.

I had met Mr. Harvey Smith in 1894, when I first visited Sharon, and he then told me the same story and perhaps more than is contained in the following. He is hale and hearty mentally and physically, and gave me this:

TESTIMONY OF HARVEY SMITH.

Sharon, Windsor county, Vermont, 22nd May, 1905.—I, Harvey Smith, was born in Tunbridge, 6 Nov., 1824, and have lived on this place since I was 15 months old, within a mile and a half of the place where Joseph Smith was born.

I was brought up by David Ames, who lived on this place and died in 1843, aged 84 years, and had lived here since he was a young man. I have heard him speak of the Smiths as living in the place on the hill. My mother died, and father put us out, two boys and three girls, and I was given to Ames. Always heard them talk about the place as being the Mack place, and they told of Uncle Dan Mack speaking about the time to plant potatoes. He said most any time would do—May or June, and Fourth of July pretty good time, but October would be a little late.

I remember old Ebenezer Dewey, when he died in 1834, and I knew his son Eb., who died in 1871. It was the common talk among them, after the "Mormons" came up, and always that Joseph Smith was born in the house that stood over the cellar and foundations which you now see, and which have been just as they are now ever since I can remember. The Dewey farm corners on the old Mack or Smith place, the upper north line of Dewey's being by the cemetery. I think I have heard Eb. Dewey say he went to school with the Smith boys.

The old Asahel White place was known as the Mack farm before White had it. Daniel G. Mack lived there, and raised his family there. His son, Lyman Mack, married a cousin of mine named Wealthy Merchant. They lived in the Squire Dewey or Burbank place for a time; don't know what became of them.

I remember when Coy owned the place Robinson lives in, and after him Bela Durkee, who lived there for a long time.

The town line between Royalton and Sharon was supposed to run through the old Smith house, and they used to

SITE OF THE MACK HOME.

say Smith was born in the side over the Sharon line. There is no doubt about that being the place where he was born, for Eb. Dewey the elder, was over fifty years old and Eb. Dewey the younger, who died in 1871, was 16, and they both always said that was the place.

HARVEY SMITH.
Witness: JUNIUS F. WELLS.

FAVORABLE SENTIMENT.

The feeling of friendly interest shown by the people I met at Royalton and Sharon made the work there very pleasant, and the comments of the local newspapers and of the Boston Herald, which published a three-column writeup, manifested a kind and shrewdly favorable disposition towards the purchase and any improvement that may be made upon the place. The proprietors of the hotels at both towns, the leading business men and public spirited citizens generally are most eagerly looking forward to the consummation of the project outlined. They readily recognize the propriety of a prosperous community such as the Latter-day Saints have become, in doing honor to the memory of the founder of their faith.

Sharon village is an exceedingly pretty summer resort on the banks of the White river. It is visited by many residents of New England cities, as indeed are all the villages along this famously interesting stream. It is not far to the White mountain resorts in New Hampshire, and to the most picturesque mountain and lake summer homes of Vermont. It is a delightful region in which to spend a few weeks of the hot season. In the early spring the tapping of the maple trees, boiling the sap and sugaring off draws hundreds of people for a few days; who are again attracted in the autumn by the abounding game. More deer are taken during the 10 days open season at the end of October, in Sharon and neighboring towns than in any other part of the state.

Being on the main line of the Central Vermont railway, by which through trains in connection with the Grand Trunk system are run from Chicago to Boston, it will be very convenient for travelers from the west, especially missionaries in going to and returning from foreign missions, to stop over and spend a day or two at this place, which will forever possess an interest for them as the birthplace of one whom they honor and revere. In the improvements proposed some accommodation will be provided for such visitors. There is however, nothing in the exaggerated dreams of some newspaper specials to justify the thought of establishing there a holy shrine, or a "Mormon" mecca, to which tens of thousands will make the annual pilgrimage.

A proper respect for the memory of a man whose life's work has led to the establishment of a Church of sound faith and a community of integrity numbering three or four hundred thousand living adherents, is reason enough why, in the days of their prosperity, they should seek to secure the place where he was born, and to set up there a monument and memorial that shall testify to mankind of the love and respect in which he is held.

It will so be received by the intelligent people of the world; and it will be a source of happiness to the followers of Joseph Smith that they have done this honor to his memory, as a Prophet of God, in this hundredth anniversary of his birth.

South Royalton, Vermont,

Saturday Evening, December 23d, 1905.

At the close of the exercises at the cottage in Sharon the party returned to South Royalton where in the evening services were held in Woodards' Hall, and addresses were made by the brethren as follows:

PRESIDENT JOSEPH F. SMITH.

It is not my intention to occupy very much of the time this evening, as there are a number of our brethren present whom I would like to hear, and I am sure you also would be pleased to hear them; but I desire to express my pleasure and satisfaction, after the experiences of this day, at our visit to Sharon and the services held at the little cottage erected near the monument which has been reared in honor and memory of one whom we, together with many thousands of others, hold in great reverence and respect. We honor the name of Joseph Smith. There are many in the world who know very little about him, and who are prone to accept the slanderous reports and misrepresentations that are circulated concerning him, and thereby are sadly misled with reference to his true character and mission, and the great work whose foundations were laid through him. We believe that he was instrumental in the hands of the Lord of restoring to the earth the fulness of the Gospel of Jesus Christ—the same Gospel that Christ and His disciples preached in the meridian of time, and the record of which is in part handed down to us in the New Testament. The New Testament is especially cherished and referred to by all the Latter-day Saints in good standing. We also cherish the Old Testament. The Bible as accepted by every Christian sect—King James translation—is the Bible of the Church of Jesus Christ of Latter-day Saints. We have no other Bible. But in addition to the Bible we have a book containing the record of the ancient inhabitants of this continent, written by servants of the Lord on this continent under divine direction, by the same spirit and for the same purpose that the New Testament was written by the disciples of Christ on the eastern continent. It contains the same Gospel and a description of the same ordinances that the New Testament sets forth, only in plainer and fuller terms. We have reason to believe that the Bible has been translated by uninspired men. They translated it by their own wisdom, and gave interpretations to some part of it which harmonized with their own peculiar views and suited their own convictions, which interpretations, we believe, are not strictly in accordance with the spirit in which those instructions and principles were laid down by the Savior and His disciples. On the other hand, the Book of Mormon was translated by the gift and power of God, through the instrumentality of a young man; not by a learned man, a man of letters, but by an unlettered, unsophisticated, innocent boy! And that unlettered, unsophisticated, innocent boy was no other than Joseph Smith. He had not the wisdom, the intelligence nor the skill of himself to translate into the English language the inscriptions upon the plates that were hid away by the ancient inhabitants of this continent. He never claimed that he did translate those ancient characters by his own wisdom.

On the contrary, he maintained that he did it by the gift and power of God unto him. According to the testimony of the three witnesses, which you will find in that book, the Lord declared by His own voice that it "was translated by the gift and power of God," and they were commanded to bear record of it. There may be typographical errors in the book, as there are in most books; but those are not defects of the book itself, nor are they defects of the inspiration of the translator; they are the defects of men. And these imperfections do not affect the truths contained in the book. Therefore, we claim that the doctrines of Christ, which He proclaimed to the inhabitants of this continent after His resurrection from the dead, and which are recorded in the Book of Mormon, are more clear, more perfect, more simple, and more easily comprehended than the same doctrines as they are laid down, in many instances, in the New Testament. The Book of Mormon we do not claim to be the Bible, nor to take the place of the Bible. It is simply a history of God's dealings with another people, as the Bible is a history of God's dealings with the children of Israel among whom Jesus and His disciples labored while in the world. In the Book of Mormon the ordinances of the Gospel are explained in the greatest possible simplicity. Take the principle of baptism, for example, as set forth in the Book of Mormon. There is no possible chance for a variety of opinion in relation to that ordinance. The Book of Mormon explains it perfectly. It is to be done by immersion, the candidate being buried with Christ in baptism, and coming up out of the liquid grave to a newness of life. There is no mistaking the meaning of that, and no possibility of any division of sentiment with reference to that one principle. But in the New Testament this principle is set forth in such a way that it has given rise to a variety of opinions among men, and there is a difference of views among believers in the Bible as to the principle of baptism, arising from the fact that it is not stated so clearly and simply as it is in the Book of Mormon. The Book of Mormon teaches faith in God and in the Lord Jesus Christ. It teaches repentance of sin, baptism for the remission of sin, the laying on of hands for the reception of the Holy Ghost, and the resurrection of the dead. It teaches faithful devotion to those principles which are right, honorable, just and true, and which are in every respect calculated to exalt mankind, to lead them nearer unto the Lord, and to make them become like unto Him.

In addition to the Bible and the Book of Mormon, we have the revelations given to the Prophet Joseph Smith, compiled in a book. It does not contain all of the revelations, but a large number of them, and in them we have many precious, glorious and exalted principles revealed, which were new to the world. For instance, when Joseph Smith came upon this sphere of action ,the Christian world believed it was necessary to baptize infants, and that if they died without baptism they would go directly to the bottomless pit. I have heard, in the course of my life, ministers teach the doctrine that there were little children weltering in the flames of hell. The doctrine was also taught then—and I fear it is today to a great extent—that the murderer, if he will only confess the name of Christ, will be saved; that his mere expression of belief in Jesus is sufficient to warrant him a passport directly into the bosom of Abraham. Joseph Smith exploded these foolish notions, and taught the doctrine that little children were redeemed by the blood of Christ from before the foundation of the world; that they were innocent, and would not be punished, because they could not be held accountable for the deeds done in the flesh. Joseph Smith taught the doctrine that all men would be judged according to their works, and that they would be rewarded or condemned according to their own conduct, and not for the sin of their forefathers. If they did wickedly, they would be condemned for their wickedness; if they did righteously, they would be rewarded accordingly.

These are doctrines that were enunciated by the Prophet Joseph Smith in the days of his youth. One of the most glorious principles revealed by Joseph Smith was the redemption of our dead. It was new to the world then, and is known very little now; for it seems almost impossible to persuade even honest men and women that this is one of the most important doctrines that can affect the welfare of the human family. This doctrine was revealed in fulfillment of the predictions of ancient prophets, that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers. It was absolutely necessary that the hearts of the children should be turned unto their fathers; for they cannot be made perfect without us, and we can never be made perfect or be completely happy without them. The Prophet Joseph Smith enunciated the doctrine of love between parents and children, between husbands and wives, between brothers and sisters. He has taught us that these principles are essential to progress in this life and exaltation in the life to come. He has shown to us that it is necessary that those who have died without a knowledge of the Gospel must be judged according to those principles of justice which apply to men in the flesh. If they have died without a knowledge of the law, they cannot be judged by the law, but must be judged as those that have not received law. Therefore, those ordinances that have to be performed for the living in order to prepare them to become heirs of God and joint heirs with Jesus Christ, must also be performed for those that are dead, in order that they, too, may be judged in the same way. And it is given unto the living to act vicariously for those of their kindred and loved ones who have passed behind the veil without the knowledge of the Gospel. Thus by obedience to the laws and ordinances of the Gospel on the part of the children the fathers and mothers and kindred who have died without a knowledge of the Gospel may be brought to a knowledge of it, that they may be judged according to men in the flesh and live according to God in the spirit, inasmuch as all men are required to be baptized for the remission of sin, it is necessary for the living to be baptized for the dead. Little children are not responsible for sin, because they are not of accountable age. Joseph Smith taught that children should be baptized when they reach the age of accountability before God, when they can understand right from wrong, and when they can comprehend principle. Not until then are children responsible before the Lord. From that time on, however, they are held responsible,and they will have to account for the deeds done in the flesh.

These are some of the basic principles of the Gospel of Jesus Christ that have been revealed anew to the world through the instrumentality of Joseph Smith. For my part, this principle of the redemption of the dead is one of the most glorious of the Gospel. What enjoyment could I have in the kingdom of God if I knew that my father, my mother, my brothers, or my sisters, were cast out forever from the presence of God, weltering in darkness, and gnashing their teeth in sorrow and anguish? Should not the parents have affection for their children? Should not husbands have affection for their wives, and wives for their husbands? Should they not be united together by the authority and power of God, that they may be bound together for time and for eternity? This was another great principle that Joseph Smith made known. He taught that husbands and wives, in order that they might be together in the world to come, would have to be sealed together by the power of God, and not by the power of man. And in this connection, the Almighty, through Joseph Smith, restored the holy Priesthood, which is nothing more nor less than the authority of God given unto man, by which man can act in the name of the Father and of the Son and of the Holy Ghost. Joseph Smith taught us also that children born of parents

who had not been thus sealed would have to be adopted and sealed unto their parents in order to come under the bond of the new and everlasting covenant and inherit the rights and privileges pertaining thereto.

There are many other principles that were made known through Joseph Smith, but I do not desire to take time to refer to more. I felt like saying this much in reference to the mission and the divine principles revealed through the instrumentality of the man in whose memory we have this day dedicated a monument on the place of his birth. We honor, love and respect him as a man of God. We know that he was innocent of any crime. We know he was pure, honest and upright in his life, and that his testimony was sealed with his blood. In other words, he became a martyr for the truth which the Lord revealed to the world through him.

I would say further to our friends who are not of our faith—those who have been friendly to the enterprise that has been completed here by one of our brethren—that while we honor this man, revere his memory, and cherish him as a revelator, a seer, a servant of the Lord, gifted of God to perform the mission he did, we do not expect other men to hold him in the same reverence as we do, unless by studying his life and mission they honestly and sincerely become convinced of the truth of his divine calling. We never urge any man or woman to become a member of the Church of Jesus Christ of Latter-day Saints. We simply offer the Gospel. We state our faith and hope to the world, and leave it with mankind to receive or reject it, according to their pleasure. No man or woman has ever been forced into the Church of Jesus Christ of Latter-day Saints. No man or woman has ever been held in it who desired to be separated from it. Among the Latter-day Saints all men have their freedom, no matter where they live or what their conditions may be.

To me it is very strange indeed that there should be so much extreme ill feeling manifested by the world against Joseph Smith. He wronged no man. I am a witness of that, for I know his life. I have seen him in the flesh, and I have read of his sayings. I have read the revelations that the Lord gave to him. I am familiar with his work, and I know that he never wronged a living soul. He did not injure his fellowmen, but he did much to exalt them. And yet, the strange part of it is that people who are absolutely ignorant of him should entertain the most bitter, vindictive and wicked feelings towards him that it is possible for men to feel. I ask myself, Why is this? Men do not feel that way, as a rule, towards impostors, or to the promoters of new, man-made religious organizations. But, strange to say, they nearly always become enraged when the name of the Prophet Joseph Smith is mentioned! While, however, this is strange from a natural standpoint, it is only in accordance with the promise given to him in the beginning by one of the heavenly messengers sent to instruct him. He told him that his name should be had for good and for evil throughout the world; and when this promise was given he was nothing but an obscure boy. That statement was made public in that early day, when it was not possible, according to human reasoning, for a boy so obscure and insignificant to ever become so widely known that his name should be had for good and for evil throughout the world. And yet we have seen that prediction fulfilled to the very letter. In every land where this Gospel has been preached, and it has been preached in nearly every nation the name of Joseph Smith has been held by those who have received his testimony in the greatest honor and love, while those who have rejected his testimony have held it in the highest possible contempt.

I want to express my pleasure and my gratitude to the people of this locality—the birthplace of my ancestors—where many noble men have had their birth; but providence has pushed them out from the hills of Vermont into the

broad world and made them renowned because of the work they were chosen to do. We cannot forget that they had their origin in the hills of Vermont. Such men as Joseph Smith and his brothers, Brigham Young and his brothers, and many others that I might name, who were born in this and neighboring states, and who have become renowned and prominent in their callings in connection with "Mormonism."

Let me say to my frieds here tonight, that the foundation of the work laid by the Prophet Joseph Smith was laid in eternal truth. It cannot be overthrown. It is like the house built on the rock. The storms may beat upon it, the rains may descend, the tempests may come, the hearts of men may be stirred up to anger and to persecution against it; but it is as firm as the everlasting hills, because it is built upon the truth. Honesty, virtue, purity of life, faith in the Lord Jesus Christ and in His resurrection, obedience to the commandments of God, are cardinal principles of our belief. We know that the doctrine is true. We know that as in Adam all die, so in Christ shall all be made alive. We believe in the doctrine of the resurrection. It is taught in the Book of Mormon with such plainness and force that it is impossible for those who believe in the book to doubt. The object of "Mormonism" is to benefit mankind. Obedience to it makes good men better, and bad men good. No man dare continue in wrongdoing and still claim membership in the Church of Jesus Christ of Latter-day Saints. That is one of the distinctive features of our people, and of this work.

To my brethren and sisters here I say, the Lord bless you. You who are studying various branches of education and preparing yourselves for your chosen professions, the Lord bless you and help you to honor the calling to which you have been called, and to be true and faithful to the doctrine you have espoused. Do unto others as you would have others do unto you. Keep yourselves pure and unspotted from the world. Do not lose your faith; let it be ever strong and clear in your minds that God has spoken from the heavens. We have embraced that doctrine, and we have been benefited by its reception, and we know it. Let us build thereon our hopes and establish ourselves for time and for all eternity. May God bless this congregation. May He bless you, my friends, my brothers, my sisters—you who have decreed in your hearts to serve the Lord and to do right—from this time henceforth and forever, and make you equal to every emergency in your life and to every duty and responsibility that rests upon you. This is my prayer for you, one and all, in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

It affords me much pleasure to be present on this occasion and to have beheld what we have seen today. I rejoice in the fact that a monument has been erected to the memory of one whom we, as Latter-day Saints, revere so much. If the anniversary of his birth had been in the summer time, a great many, no doubt, would have come here to take part in the dedication of the monument; but as it is in midwinter we did not encourage many to come, fearing it would be so cold. I was pleased to see so many of our friends present at the dedication from this neighborhood; it showed interest on their part. While they do not believe with us in the divinity of the mission of Joseph Smith, still it is evident, from what I have heard them express, that they respect our belief. The remarks of Dr. Fish showed that he took an unbiased view of the situation, and I believe that the people here generally are tolerant and broadminded enough to respect the beliefs and feelings of others. As you have heard, we believe him to be a prophet of God, and we are pleased to see you respect us in this. And now we leave that monument in your midst, with the hope that you will feel it is placed there in trust. Many will come here to see it, and even as a financial matter it will be a benefit to this place. I

hope to see the hill made into a nice park. The cottage there will hold quite a number, and others may be built, so that it can be a pleasant resort in summer time.

I have said that we believe Joseph Smith to be a prophet of God. The Lord has given me a testimony for myself that he was a true prophet, raised up to introduce this great work. Here let me say that the work in which we are engaged is the preparatory work for the second coming of Christ. We believe that that event is near at hand, and that before He comes many great events are to take place upon the earth. Joseph Smith's mission was to introduce the work necessary to prepare mankind for the coming of Christ. This is the mission that the Latter-day Saints are engaged in. Not only have we a testimony in regard to the Prophet Joseph, but the Scriptures also bear record of him. There are many evidences that speak for the truth of what he said. The first hymn that was sung here tonight relates in beautiful words his first vision. He was then 14 years of age. Three years after that he received his second vision. The Angel Moroni visited him three times in one night, told him of the records that were hid in a hill in New York state, and explained the Scriptures to him. One passege of Scripture that the young boy was instructed in by the angel is to be found in the last chapter of Malachi. It reads:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The angel quoted these verses to the young boy, and instructed him in that grand principle of redemption for the dead. Infidels have often brought up the argument against the justice of God, that if the Gospel was the only means to save man, then those who died without hearing the Gospel could not be saved, according to the doctrine taught by the world that there was no salvation after death, and God would be an unjust being to judge men for not accepting what they never heard. Now, the Prophet Joseph taught that we are all the children of God; that He loves His children, and desires the salvation of all; that the Gospel is broad enough to save all, and that those who have not heard it in the flesh will have the opportunity to hear it in the spirit. Peter understood this. He tells about the Savior going to preach to the spirits in prison, while His body lay in the tomb. He even explains what spirits they were. They had heard the Gospel preached by Noah, but had rejected it, and had been cast into prison. Another opportunity was given them in the spirit. But some theologians affirm that He simply went to show them what they had lost, and thereby increase their torment. Not so; that was not the mission of Christ. He came to save. As Isiah says concerning Him, He opened the prison doors and led captivity captive. He preached unto those spirits, and opened their prison doors. No doubt, by that time they were glad indeed to receive His message.

This glorious principle of salvation for the dead was revealed through Joseph Smith, and we look upon it as one of the greatest principles of the Gospel. Joseph Smith's teachings were not simply a repetition of the teachings of others. He did not make up a system of religion out of existing ones. What he taught, he said, was not his own; it was given to him by revelation from God. Examine "Mormonism," and you will find that it is not patchwork; it is not a compound of other systems. It is the pure Gospel of Christ, exactly the same as He and His disciples preached in former days. Joseph Smith taught nothing that was contrary to the Scripturese. He did, however, make some things plainer to the understanding of men. For instance, take the principle that I have alluded to—salvation for the dead. Paul speaks of this in his epistle to the

Corinthians. He asks: "What shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Whenever I attended a funeral in England the preacher would repeat these words. Who understood their meaning? Who knew anything about being baptized for the dead? Joseph taught that people who pass away without a knowledge of the Gospel will be preached to in the spirit world, and that all will have the opportunity of hearing the Gospel, either in this life or in the life to come.

One of the laws of the Gospel is that a man must be born again before he can enter into the kingdom of God. In other words, baptism is essential to salvation. Men must be born of the water and of the Spirit. Some might object that baptism was too mechanical a thing to be essential. But it is the obedience that makes baptism so potential. If a man should be baptized and have no faith, it would not avail him anything. He must first have faith in God, and His Son Jesus Christ, and in the Holy Ghost. He must sincerely repent of his sins, and resolve to do better. Then he is in a condition to observe the third principle of the Gospel—baptism. We believe that baptism is for the remission of sins, just as Peter did on the day of Pentecost; but faith and repentance must come before it, and then baptism will bring the remission of sin and an entrance into the kingdom of God. I know the world say that baptism is only an outward sign of an inward grace; but it is more than that—it is a law of God, laid down as essential to salvation and an entrance into the kingdom of God. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And this applies to the whole human family. Everyone that shall enter into the kingdom of God must obey that ordinance. But what of the myriads who have lived and passed away without having had an opportunity of being baptized. The plan of salvation as taught by Joseph Smith provides for them. In the spirit world they can believe and repent, and then the hearts of the fathers behind the veil will be turned to the children upon this earth, and the hearts of the children will be turned to their fathers, and they will be baptized for them. But, you may say, how can so few people perform this ordinance for so many millions? Why, we are just beginning the work. Throughout the Millennium, when Christ shall reign upon the earth, His followers, we believe, will be engaged in this glorious work of performing ordinances for those who are dead.

The angel Moroni instructed Joseph upon this principle when he visited him that night. Before I close I will allude to another principle that he instructed him in, namely, that of gathering. The principle of salvation for the dead was not taught by any of the denominations: it was revealed anew through Joseph Smith. Gathering was another principle that was revealed, and that was unknown in that day. You can read in the Doctrine and Covenants where the Lord, fourteen months before the Church was organized, tells the Prophet that He was going to gather the people. In several revelations received the first and second years after the organization, He tells him that He would gather them from all the nations, that He would establish a Zion, and that He would make the desert to blossom as the rose. All these things were told years before they commenced to be fulfilled. Before the gathering from other nations started this revelation had been printed and given to the world for eight years. This principle of gathering followed the preaching of the Gospel from the beginning. Those who embraced the Gospel wanted to be where the Church was, that they might learn more of the ways of the Lord. When the angel instructed Joseph in reference to this principle he referred to the 11th chapter of Isaiah, which reads as follows: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people," etc. Read this chapter, and you will see that it refers to the doctrine of the gathering.

This was told to Joseph seven years before the Church was organized. A mere boy then, he could not think for a moment that he would be able to gather people from all nations; but it was revealed unto him, and we have witnessed its fulfillment. Missionaries have been sent to different nations of the earth, and as soon as the Gospel is received by men, without a word being said in relation to gathering, the spirit of gathering comes upon them, and they are filled with an irrepressible desire to leave the lands of their birth and gather with the saints.

These two principles certainly were not taken from any other religion then upon the earth. They were original, so far as the knowledge of men was concerned; and yet we find prophecies in the scriptures concerning these things. Compare the doctrines taught by Joseph Smith with those taught by the former-day Apostles, and you cannot show where they are inconsistent in any particular. It might be said that a man could study the New Testament and formulate a system and establish a church just as given in that book. But would that be a saving church? No, because the man would have no authority. Howevery faithfully he might imitate the former-day church, if it were man's work it would not have saving power within it. The sculptor might carve a piece of marble and make it look almost as real as a living man, but however lifelike it might be it would lack the spirit, the life. So if ayone should imitate the church established formerly, by his own wisdom, it would be lifeless, without spirit. Therefore, to have a church merely in the likeness of the church established by Christ would not be proof of its truth; and any church that pretends to be the Church of Christ, if it differs from the church that Christ and His Apostles built up, you may set it down that that is not the Church of Christ; for the Apostle Paul said that if anyone should preach a different gospel to that which he had preached, "let him be accursed." The Gospel must not be changed, because the author of it is God Himself, and man cannot improve upon His work. The Gospel as taught by the Apostles formerly was given to them by the Savior; and as they preached it, so it should have continued through the ages. But you compare the teachings of Christendom today with the scriptures, and how different they are! Instead of saying that men shall believe and then be baptized, they are baptized first and taught to believe afterwards. Instead of laying on hands for the Holy Ghost, they declare it unnecessary. Instead of saying that signs shall follow those who believe, they say signs are no longer needed. Instead of seeking communication with heavn, they say that further revelation has ceased. These things that were so essential in the former day Church are declared to be so no longer. Paul said that there should come a time when anti-Christ would rise up, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." We believe that this has taken place, and that there have been centuries of spiritual darkness upon the earth. But John the Revelator saw the time when an angel should fly in the midst of heaven, having the everlasting gospel to preach unto every nation, kindred, tongue and people. We bear witness unto you, my friends, that that angel has flown and restored the Gospel to the earth. It is not a new Gospel, but "the everlasting gospel." It was restored through the Prophet Joseph, whose birthday we commemorate today. And could there be a more appropriate day for his birthday than the 23rd of December? He was to be a Prophet that should bring the Gospel light back into the world. Yesterday, the 22nd, was the shortest day in the year. Today, the 23rd, the days begin to lengthen and the light of day to increase. The coming of Joseph opened a new dispensation. Light is increasing, truth is spreading, and darkness is being driven back. Many of the "divines" of the day are preaching the very truths given by the Prophet Jos-

eph; but they do not give him the credit. If you study "Mormonism" with a prayerful heart and an unbiased mind, you will be astonished to find how much truth this unlearned boy brought forth. Yet he became learned, for he was studious, and the Lord was with him and blessed him.

I rejoice to be with you today. I am pleased that this monument has been erected, and I hope that the prayer which was uttered by President Smith in the dedication of it may be fulfilled, and that it may be preserved from all vandalism. God bless you all. Amen.

ELDER CHARLES W. PENROSE.

Although it is unexpected to me to be called upon to speak this evening, I take pleasure in endeavoring to make a few remarks, but I shall not detain you long. I have been very much interested this evening, as I was during the exercises of today, in the speaking, the singing, and everything that has been done on this very pleasant day. When I say pleasant, I do not allude to the weather—that was a little inclement; but the associations of today, I believe, will be stamped upon my soul as long as I live. I believe too that impressions have been made during our visit here which will be profitable to the people of this place who have taken part with us in the proceedings.

I know that the principles which have been touched upon here tonight are true. They are not only scriptural, but they are eternal. The purposes of the Lord in regard to the children of men were made known in ages gone by, but they have to a large extent been lost to the inhabitants of the earth, through the traditions and doctrines of men. In the latter days, however, as the ancient prophets foresaw, God has established His Church and Kingdom upon the earth. It was to bring in the great latter day work, "the dispensation of the fullness of times," the times of restoration spoken of by all the holy prophets since the world began," that our Heavenly Father moved upon the boy Joseph Smith and sent angels to him to make manifest the truths that had been lost and forgotten, that they might take the place of the ideas and notions of men which had been introduced through man's wisdom, or folly, as the case may be.

In addition to the truths that have been alluded to this evening, which are only the beginnings of the doctrine of the Lord revealed in the latter days, our Heavenly Father also bestowed upon the Propret Joseph Smith that divine authority which had been lost to the world for centuries. You who are readers of the Bible, particularly the New Testament, will recall the fact that our avior, when He was upon the earth in the flesh, called twelve men to be His apostles, and He sent them out to preach, to teach, to expound the principles of the kingdom of heaven, to heal the sick, to comfort those who mourned, to cause peace to dwell in the habitations of those who entertained them, and to proclaim the doctrine that the kingdom of heaven was at hand. He also called seventy others, and sent them in a similar way. They went out and performed the mission that was entrusted to them. They did not preach for hire, they did not divide for money; but they went without purse or scrip. "Provide neither brass nor gold, nor silver in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staes," was His injunction to them when they went out to preach the Gospel. They were not sent to preach that they might gain applause of men; they were not to preach their own ideas and notions; but they were to proclaim His commandments, which He had received from the Father. He declared to them, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." After His resurrection He called His apostles together. One of the Twelve had forsaken the faith and had betrayed the Son of God for thirty pieces of silver; so there were but eleven left. He said to them.

"Go ye into all the world and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

That is recorded in the last chapter of the Gospel according to St. Mark. Matthew relates the same circumstances in these words:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This commission was given to those servants of the Lord by our Savior, and He received His authority from the Father. We are told by the Apostle Paul that "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedek." God called Jesus Christ, and gave Him His authority. He bestowed upon Him the power He exercised while He was in mortal flesh; and He conferred that power upon His apostles. He said to them, as recorded by John, "Ye have not chosen me, but I have chosen you, and sent you forth into the world."

The point I want to make clear to your minds is that these men who were sent to preach the Gospel of Jesus Christ did not go out in their own authority. They were not called by men. They were not trained in the schools of learning of the times. But they received their authority from Christ, who received it from the Father. And these apostles were commanded to wait before they went on their divine mission to the world—to wait until they were endowed with power from on high. On the day of Pentecost, referred to by Presiden Lund, they were assembled in one place with one accord, and the Holy Spirit was made manifest to them. It came like the sound of a rushing mighty wind, and filled the place, and they commenced to speak in tongues, as the Spirit gave them utterance. This was in fulfillment of the promise of the Lord Jesus Christ to them. These apostles of our Savior went out to preach the Gospel as they had been commanded, and they organized the Church of Jesus Christ after the pattern He had shown to them. That pattern is explained to us by the Apostle Paul in his first epistle to the Corinthians, 12th chap. He says there that the Church of Christ is like the body of a human being, composed of different parts, and that every part is essential to the other part; that the head cannot say to the foot, I have no need of thee; and the foot cannot say to the hand, I have no need of thee; but all the parts of the Church of Christ as it was established in that age of the world were essential, the same as in the human body every organ and part is necessary to its perfect existence, and when each part performs its proper function, then the whole body is full of energy and life, being imbued with the spirit that dwells in the body. So in the Church of Christ; the Spirit of God animates it, as the spirit of man animates his body.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

We are told also in the same chapter that there are diversities of gifts, but the same Spirit. To one is given by the Spirit, says the Apostle, the word of wisdom; to another knowledge by the same Spirit; to another faith, to another the gift of healing, to another the gift of discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." These gifts were bestowed

as the Spirit of the Lord willed, not as man willed. They were given to the members of the Church in fulfillment of the promise of Jesus Christ, that the signs should follow those that believed.

As I have said, they built up the Church in the way they had been commanded. They did not preach for doctrines the commandments of men; but they preached by the power and gift and demonstration of the Holy Ghost. They taught that which Christ had taught them; they did not teach their own doctrines, nor the commandments of men. Thus was the Church of Jesus Christ built up in the regions round about Jerusalem.

Now, these apostles, as you will read, predicted that the time would come when the people would turn away from the faith; when they would "heap unto themselves teachers, having itching ears, who would turn them from the truth, and be turned unto fables." The apostles predicted that the time would come when men would make merchandise of the souls of men, preaching for doctrine the commandments of men. So we find that by the time John received that great vision called the last revelation, it being placed last in the Bible, there were only seven churches that seemed to be worthy of communication from God; and you will find in the first few chapters of John's Revelation the Lord denounced them, and said that except they would repent He would remove them out of their place.

I hurry along because I do not want to occupy much time, but I desire to show you that the authority which Christ gave to His apostles—that divine authority which He said should "bind on earth and it should be bound in heaven, and loose on earth and it should be loosed in heaven"—was lost from the earth; for the time was when darkness came in like a flood, and all nations partook of it. It is depicted in the book of Revelation, where John saw a woman sitting on a scarlet colored beast, and she was full of names of blasphemy, and upon her forehead was written an inscription which showed that all nations were under her influence, and she held in her hand a golden cup full of abominations and filthiness. John saw in that vision that "all nations were made drunk with the wine of the wrath of her fornication." So darkness came upon all the nations of the earth. In the same Revelation John saw an angel coming to the earth to restore the Gospel. He writes:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Mark the language of John: this angel that he saw in the midst of heaven brought the Gospel for EVERY nation, and kindred, and tongue, and people. What does it prove? It proves that John foresaw a time when every nation, kindred, tongue and people upon the broad earth would be without the everlasting Gospel in its fulness and beauty, as Christ had preached it. You may trace the history of nations from the time of the Apostles, and you will find that darkness covered the earth. False doctrines were preached. Men began to preach for hire and divine for money, and to make merchandise of the souls of men. Darkness came and overspread the earth, and gross darkness the people. Then came reformers at different times. Men were raised up to introduce more light, to reform existing errors, and to prepare the world for the time when the Gospel of Jesus Christ should be restored to the earth. But the sects and denominations that have been organized were the systems of men. All contained some truth, and some error also; but they were established by the wisdom of men, and not by revelation from God; for they all declared that revelation had ceased, that the gifts and blessings which Christ promised should follow the believer were done away, and in the

place of that beautiful Church established by Christ, likened to the perfect body of a human being, we have had all these discordant organizations that men have set up. Christendom today is rent asunder with janglings and quarrelings about doctrine and notions introduced by men.

That was the condition of the world at the time the Lord raised up Joseph Smith, about whom we have heard tonight, and a monument to whom has been reared on that hill. The Father and the Son appeared to him in heavenly vision. Joseph went to pray to the Lord, that he might find out which of all these different sects was the true church. The Father pointing to His Son said, "This is my beloved Son: hear Him." Joseph asked the Son in regard to these different religions, and he was told to go after none of them, because they were preaching for doctrines the commandments of men, and without authority from God. In due time, after Joseph had been instructed by the angel Moroni, other angels appeared to him to bring back to earth the old authority that Christ gave to His servants. The first person that came with that authority was John the Baptist, the forerunner of Jesus Christ. He ordained Joseph Smith and Oliver Cowdery to the Priesthood and authority that he held, which was the Lesser Priesthood, called the Priesthood after the order of Aaron, which holds the right to baptize for the remission of sins, but cannot confer the gift of the Holy Ghost. John the Baptist baptized our Savior; that was as far as he could go. But Jesus Christ gave to Peter, James and John and the rest of the apostles the authority, not only to baptize, but to confer the Holy Ghost. Read the Acts of the Apostles, and you will learn that after people believed in Christ and repented of their sins, and were baptized by being immersed in the water for the remission of sins, the apostles of Christ laid their hands upon them, and the Holy Ghost came upon them. In that first sermon preached on the day of Pentecost the promise was given to all people that if they would repent, obey the Gospel of Christ, and be baptized for the remission of sins, they should receive the gift of the Holy Ghost, as the apostles held it. Then after the Prophet Joseph Smith received the authority to baptize, Peter, James and John—upon whom Christ conferred the authority of the holy apostleship and to preside in His Church—came and ministered to the Prophet Joseph, and ordained him to the holy apostleship.

These points I wish to make clear to your minds tonight, that you may learn that the authority has been restored to administer in the ordinances of the Gospel—the power and authority to administer in the name of the Father, and of the Son, and of the Holy Ghost; the power to administer the ordinances of the Gospel on the earth, and they shall be acknowledged and recorded in the heavens.

The witness of the truth of this lies in the fact that wherever this Gospel is preached and people believe, repent, are baptized for the remission of sins, and the servants of God holding this authority lay their hands upon them, the Holy Ghost comes upon them. The witness of Jesus, the Spirit which bears witness of the things of God, comes upon them, and they are taught of God. They are baptized by one Spirit into one body; the blessing of the Lord is upon them, and the testimony of Jesus, which is the spirit of prophecy, is in their souls. The Church of Christ has been built up again under this authority after the ancient pattern, with prophets, apostles, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God." By the power of that Holy Spirit God bears witness in the souls of the children of men everywhere, when they receive the Gospel, that His servant Joseph Smith is a prophet of God.

I have been privileged to preach this Gospel in many lands, among many

peoples, of different faiths and customs and languages, and I bear my testimony to you tonight before the heavens and the earth, that wherever honest hearts received this word and obeyed this Gospel, the Eternal Father, by the power of the Holy Spirit, has borne witness to them that this work is His, and that it is true. We bear testimony that Joseph Smith was a prophet of God, and people say sometimes, Why do you talk so much about Joseph Smith? Why don't you talk more about Jesus Christ? Well, people generally profess to believe in Jesus Christ; and there is this to be understood, that if a man believes Joseph Smith was a prophet of God and bears testimony to that, then in the very bearing of that testimony he witnesses that Jesus is the Christ, the Son of the Eternal Father; for Joseph Smith preached Jesus Christ, and if Joseph Smith is really and truly a prophet of God, then the Father and the Son appeared unto him. So when we bear testimony that Joseph Smith is a prophet of God, we also bear testimony that Jesus is the Christ, the Son of the Eternal Father.

This is my testimony to you tonight. I know there is a God. I know that He hears and answers prayer. I know that Jesus Christ, who was crucified on Calvary, is the Son of God. I know they appeared in heavenly vision to Joseph Smith, and that he was raised up in these latter times to usher in that great, last dispensation, which will bring to pass the restitution of all things and prepare the way for the second coming of the Son of Man. And that day is near at hand. But when He comes, it will not be as the babe of Bethlehem, to be "despised and rejected of men, a man of sorrows and acquainted with grief." He will come in the clouds of heaven, with power and great glory, to be admired of His Saints, to take vengeance upon them that know not God and obey not the Gospel which has been restored, and which will be preached to every nation, kindred, tongue and people under the whole heavens.

That authority which the Lord gave to His apostles has ben restored and is on the earth today, and will never be taken away again. When this Church of Jesus Christ was organized upon the earth in this dispensation it was for the last time. The truth that the Lord has restored, He promsied in the beginning, shall never be taken from the earth again, but shall remain with His people, with their children and their children's children, and with their seed, from henceforth and forever, saith the Lord. This Gospel that was brought forth through the instrumentality of the Prophet Joseph Smith will go forth to every land and clime; and the Church will remain and abide, and no power can overthrow it; not because the men and women in it are so great and mighty, for they desire to be humble and to receive truth wherever it comes from, but because the power of God is in it. I know this work is the work of the Lord, and it will spread forth and prevail among all the nations of the earth. The honest, the truthful, the good, the pure and the just will come to it from every land and clime, and the predictions of the prophets concerning Zion will be really and literally fulfilled.

Zion has gone up into the high mountains. The nations of the earth are turning toward her. Many people have gone up into the mountains, as the prophets of old declared they would, where they could learn the ways of the Lord and walk more perfectly in His paths. Zion will arise and shine, the glory of God will be seen upon her, and kings will come to her light and the Gentiles to the brightness of her rising. The truth shall go forth and radiate to every land and clime, and the honest, pure and true will come to the banner of the Lord and help to build up the latter-day kingdom preparatory to the coming of the Son of Man. That coming is nigh at hand, even at our doors; and the signs that Christ gave of that coming are to be seen in the world by those who will open their eyes. Read the 24th chapter of Matthew, and you will see that those things which Christ predicted as

the signs of His coming are taking place now in the world. One of these signs is, "Then shall this Gospel of the kingdom be preached in all the world for a witness unto all nations, and then shall the end come." That Gospel is now being preached as a witness to the nations of the earth—the same Gospel that Christ Himself preached; and all people are called upon everywhere to turn unto the Lord; to turn away from their false creeds and notions, from their false conceptions of Deity, and worship Him that made heaven and earth, the seas, and the fountains of waters—the Great Eternal Father, who made us in His own image, and who sent His Son Jesus Christ to die for us, and He was the express image of His Father's person. Come unto me, saith the Lord, and I will draw near unto you. Repent of your sins, of your corruptions and your wickedness, and humble yourselves before me; go down into the waters of baptism, and receive remission of your sins, under the hands of my servants whom I have sent forth, and you shall receive the gift of the Holy Ghost. The signs that follow the believer and every blessing that pertains to the Gospel, you shall enjoy, if you will seek unto me, saith the Lord, with full purpose of heart.

I bear my testimony to you tonight, solemnly and in the name of the Lord (I may never again see you who dwell here), that this Gospel is true, that it has come down out of heaven, and that the authority to preach it and administer in it has come down out of heaven, and it has come here to stay and abide until the whole earth shall hear the sound of the Gospel, and the honest and upright be gathered into the fold of Christ. I bear testimony to you that the things spoken tonight by my brethren are true—the very truths of heaven. May the peace and blessings of God be with you. My brethren and sisters, go back to your several fields of labor and be strengthened and comforted by the proceedings of this day. Peace be in your hearts; the blessings of God surround you. Keep yourselves unspotted from the world. Bear testimony to the truth, and make yourselves a living testimony of the truth of the Gospel you have embraced. You people who dwell in this town, may the blessings of the Lord be upon you. May you rejoice in the truth. May your eyes be opened to perceive the truth. I can ask no greater blessing for you than that you should see the truth of this great work which the Lord has commenced in the earth. I pray the Lord to bless you, to enlighten your minds; and may He save us all in His kingdom. I ask it in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS.

I should not do myself justice if I did not express in public, inasmuch as I have the opportunity of doing so, my thankfulness and gratitude to the people of this village and the adjoining ones for their treatment during the time I have been engaged here in building the Joseph Smith Monument. I have had nothing but kindness, goodwill, intelligent help and a willingness to assist manifested towards me by the people here. I have not felt that it was my mission to attempt to proselyte, to preach Mormonism, or in any manner to disturb the conditions of the minds of the people here. It was my duty to accomplish the labor assigned me; and I preferred to let the work of my people bear its own testimony.

You have listened tonight to some testimonies from men who have had experience in "Mormonism," who are men of character, ability and high standing in our community and throughout the west, where they are well known. I have the same testimony that they possess. There has never been one instant's doubt in my mind concerning the propriety of marking the birthplace of the Prophet Joseph Smith by a monument. Apart from the conviction that he was a Prophet which comes through obedience to the principles which he enunciated, those who have not this conviction can in a measure, without any great violence to their other convictions, find it in their hearts to admit that Joseph

Smith was a prophet. A man who foretells something that comes true, and that too of importance to mankind, has the right to be distinguished among his fellows as a prophet. History has proved that Joseph Smith was a prophet, because for seventy years his testimony has been before our nation, and the sixth generation of Latter-day Saints is growing up in that faith of which he, under the Almighty, was the founder. If I ever had the slightest doubt that he was a prophet of God, a man raised up to give mankind something better, something looking more clearly and certainly to their soul's salvation than they possessed, all my doubts would have been removed by the labor of the past four or five months in your midst. Upon that hill of Sharon I have realized the Spirit, in perfect harmony with the teachings I have received all the days of my life. I have been wonderfully blessed, as you all can bear witness who know anything of the work that has necessarily been required to erect that monument. I have been favored sometimes almost to the point of direct interposition of providence. The elements have been made propitious; conditions that seemed adverse have been removed; obstacles that appeared insuperable have either been overcome or turned out not to be serious.

When I examined the records to see what kind of title and what testimony could be secured concerning the identity of the place, I incidentally found out the character of the people, not only of Joseph Smith's family and ancestors, but of their neighbors. The records right here prove to any fairminded, candid and honest investigator that there was no fraud, no humbug in the claim that Joseph Smith set up. His predictions have been concerning the salvation of mankind, and also relative to affairs that might be considered by some outside of the question of salvation. Joseph Smith announced to the world, after he received his first vision, that the heavenly personages who appeared to him, called him by name and gave him instruction, and that thereafter angels visited him. He was told by them that his name should be known for good and evil among all the nations of the earth. That was a prophecy. Now, if you cannot conceive of the visitation of angels in our time (though it is not unreasonable that angels should visit mankind in our day if they ever did, and those who believe in the Bible must recognize the fact that angels visited men in times past), you must admit that the prophecy has been fulfilled. Take up the names of men of renown; think of the most distinguished, either of our own country or of other countries, and can you recall one whose name is so universally spoken of for good or evil as the name of Joseph Smith? And the probabilities are that from this day forth, his name will be spoken of more widely than ever before, because there is no press or telegraphic connection with the world to which the announcement of this day's event has not been made. How comes this? He must have been a prophet, he must have had the inspiration of God, to have foretold so truly that which we are living witnesses of today.

I wish to bear my testimony that we have built this monument because we know that Joseph Smith was a prophet. Do I know it? Not from reading history or making comparisons such as I have alluded to, but from the same source that my brethren have received the conviction which satisfies their souls and removes every atom of doubt. Do I know that the institution in which I was reared, the principles you have heard enunciated, the doctrines known as "Mormonism," are indeed the truth? I most assuredly do; and they fill my heart with perfect satisfaction. To those who will believe we promise that there shall not remain a lurking doubt as to their hope and conviction of the future, but their souls shall be satisfied. With us the questions, as to why we are here, who we are, and what is our future, are solved, and doubt is removed. I do not wish for anything better than that in

the way of religion. That is what we as Latter-day Saints hold out to mankind if they will receive it. With those who cannot see it we have no controversy. My heart is full of gratitude, praise and thanksgiving. I know that my Redeemer lives, and I know that Joseph Smith was a prophet of the living God.

During the services beautiful solos were rendered by Brother Robert C. Easton and Sisters Emma Lucy Gates and Ellen Thomas; Cecil Gates accompanying them on the piano. A general handshaking followed and copies of the Christmas "News," the "Improvement Era," and other literature published by the Latter-day Saints were distributed among the people.

After the close of the meeting President McQuarrie and company left for Boston on the midnight train, and early the following morning, Sunday 24th, the Memorial party departed for the same place where they arrived late in the forenoon and repaired to the Parker House for refreshments and change of raiment.

The Memorial Party in Boston.

Sunday and Monday, December 24 and 25, 1905.

At 2 p. m., meeting was held in Deacon's hall, at which the Saints of Boston and a number of strangers were present, nearly filling the room. President John G. McQuarrie presided and the remarks delivered are here given in full:

ELDER GEORGE ALBERT SMITH.

My brethren and sisters—and in speaking thus I address all present, whether they be members of the Church of Jesus Christ of Latter-day Saints or not, as that is the feeling that we have towards all our Father's children, wherever they may be. He is our Father, and we are His children. In that sense we are brothers and sisters, and the feeling that we should have in our hearts towards one another is that we are indeed the children of the same Great Parent. I am pleased to be with you today, having come with the party that has crossed the continent to dedicate the monument that has been erected to the memory of the Prophet Joseph Smith. Being so close to Boston, we felt a desire to come here and visit with you.

It is not my purpose to occupy much of your time, for there are quite a number of visitors present, some of whom you may not have heard before. We have had a glorious time. The Lord has blessed us on our journey. The beautiful monument that has been reared in memory of Joseph Smith has been dedicated, as also the cottage that has been built around the hearthstone where Joseph Smith as a little babe was no doubt nursed by his mother. It is a beautiful spot of ground, and the people who live in that vicinity seem proud of what has been done by our people. This is only one of the evidences that what the Latter-day Saints do they do well. Those of you who come from the west understand that the Gospel of Jesus Christ as it has been revealed in our day partakes of practical as well as spiritual things; in fact, we consider that all things are spiritual. The "Mormon" people have been the builders of a great commonwealth in the section where they now dwell. They have aided in building up that western country. And now for the first time they have turned their faces back, as it were, to begin to build in New England. I presume that the monument and the cottage are the first structures of the kind that our Church has built in Vermont. This is the land of Zion—the place that our Father has indicated as choice above all other lands. It was to this land that our forefathers came from Holland and other European countries in order to enjoy freedom and the right to worship God according to the dictates of their own consciences. It was to this land that Lehi and his family came, and it was to them a promised land. The other two companies that left the eastern hemisphere under the direction of the Lord, as recorded in the Book of Mormon, came to this land of promise. So we speak of the land of America as a promised land, and we love it. Contrary to the statements of those who do not feel kindly toward us, we love the land of America. We love the United States. We believe that the Constitution was inspired of Almighty God, in

order that men might be permitted to worship Him without molestation, and that a great liberty-loving people might thrive and grow up upon this land. We believe that from this land there will go out unto the nations of the earth a love for liberty and freedom, such as we have enjoyed here so many years, and for which many of our forefathers bled and died. When I come into the city of Boston my heart-strings are touched as I think of the suffering and privation that our forefathers endured right in this neighborhood, in order that we might enjoy the liberty that we have today. As a member of the Church of Jesus Christ of Latter-day Saints, I acknowledge the hand of our Father in the success of the war of 1776. I acknowledge His hand also in the success of the federal troops in the war between the North and the South. I acknowledge His hand in the growth and development of this great country, where His sons and daughters can live and gain their own livelihood without being annoyed by the conditions that exist in many foreign countries.

It is the Gospel of Jesus Christ that we bear. It is the desire to save the souls of the children of men that burns in our hearts. It is not that we may build ourselves up and become a mighty people financially; it is not that we may have our names glorified in the earth for our accomplishments; but it is that the sons and daughters of God, wherever they may be, may hear this Gospel, which is the power of God unto salvation to all those who believe and obey its precepts. And those who believe will follow the pattern given by the Savior when He said unto His disciples, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We believe in the same doctrine that was enunciated by the Apostles. We believe that the signs should follow the believer. We believe in the gift of the Holy Ghost by the laying on of hands. We do not believe that the heavens are sealed over our heads, but that the same Father who loved and cherished the children of Israel loves and cherishes us. We believe that we are as much in need of the assistance of our heavenly Father in the directing of our lives as they were. We know that in the day and age in which we live the seal has been broken, and God has again spoken from the heavens; that the Gospel has been restored to the earth, as John the Revelator said it would be. In the 14th chapter of his Revelation we read: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." We believe that that angel has flown. In answer to the prayer of the humble boy, Joseph Smith, the heavens were opened, and the Father communicated with him, as He communicated with men in olden times. We believe this was necessary, because when Joseph Smith asked which of all the churches he should join, he was told to join none of them, for they worshiped God with their lips, but their hearts were far from Him.

My brethren and sisters, do we worship our Heavenly Father with our hearts or with our lips? Do we keep the commandment He gave, Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself? If we have not reached this in our lives, then we come short. Before we may hope to come back in the presence of God and receive from Him the welcome plaudit, Well done, good and faithful servant, we must so arrange our lives that we can love our Father and our brothers and sisters. Inasmuch as we do a kindness unto the least of our Father's children, He has said, we do it unto Him. It is with this spirit of love and kindness that the Latter-day Saints labor. It is with a desire to save the souls of the children of men that our missionaries, both men and women, are abroad in the various nations and scattered all over this land. They travel without purse and scrip they pay whatever expenses are necessary; they leave their loved ones and go out to receive the buffetings and contumely of the world. For what? In order that they may preach Christ

and Him crucified, and that the truth of heaven may be planted in the hearts of the children of men, so that they may know that God lives, that He is a personage, with body, parts and passions, and that Jesus Christ, our elder brother, is indeed His Son.

I bear testimony of the truth to you, my brethren and sisters. Not only have I read the works our Father has given to us and received a testimony thereby, but I have seen the lives, the sufferings and the devotion of men and women who have embraced the Gospel of Christ. I have followed their footsteps across the great desert and seen where they pioneered their way into that western wilderness, to make their homes with the wild beast and the still more savage red man—for what? That they might be free to worship God according to the dictates of their consciences. Their devotion and love has touched my heart. They have set an example unto the children of men. Their testimony has been exemplified in their lives; for the strongest testimony we can bear of our belief in the Father is the testimony of a consistent life. These men and women have builded a commonwealth in the west. They took possession of it when it was the land of Mexico. They raised the stars and stripes, and their sons and daughters have been taught to honor the country in which they live. I testify to you that I know, as I know that I live, that Jesus is the Christ, the Son of God, that Joseph Smith was a prophet of the living God, and that he restored the Gospel in this day and age. The evidence of its divinity will come to you if you will but examine it with sincerity. While "Mormonism" has been opposed by those who have not understood it, and by the power of evil that has desired its overthrow, it is our Father's work, and if we will be faithful and true to it, some day we will find our names enrolled in the Lamb's book of life. If we have labored in the mission field, though the backs of many have been turned to us, though doors have been closed in our faces, yet we will be among those of whom the Father has said, "Inasmuch as ye have done it unto the least of these my children, ye have done it unto me."

Let us be exemplary in our lives. Let us teach the Gospel of our Father in everything that we do and say. Let us look forward to that happy time when we will be reunited with the loved ones that have gone before, when the great families with which we are identified will be clustered in that great home above, where our Father lives and reigns supreme, and where He will mete out to every one of us a reward for all the good we accomplish, and will withhold from us the blessings we lose by our thoughtlessness and faithlessness. That we may be faithful and true to one another; that we may love one another; that we may honor the nation of which we form a part; that we may honor the name of Jesus Christ, and the names that He has blessed us with in the earth, that they may be made glorious because of our lives, and that when our work is complete we may be worthy to enter into His presence and enjoy eternal life, is my prayer in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

I esteem it a privilege to meet with the Elders and Saints of this branch of the Church of Jesus Christ of Latter-day Saints. We expect to find among those who bear the name of Christ in the world the same spirit that is found among the Saints in the organized Stakes of Zion. We have the same faith, we have been baptized with the same baptism, and we have received the same Holy Spirit, even the Comforter, which has revealed to each of us a knowledge of the truth. Every Latter-day Saint is entitled to a knowledge of the truth, to the record that God is indeed the Eternal Father, and that the Lord Jesus Christ is the Redeemer of the world; and that testimony will be impressed upon the soul of every man and woman who sincerely repents and enters with faith into the waters of bap-

tism, and is baptized by one holding authority. We expect our Elders, as they labor in all parts of the world, to be men of God. We are called a peculiar people, and I presume we are peculiar in that we have left behind us the habits, tastes, appetites and practices of the world, because we have been shown that many of them are wrong. We have departed also from false doctrine, from misinterpretation of scripture, and from man-made religions, and have accepted the religion of Jesus Christ, revealed anew through Joseph Smith,the prophet of the last dispensation. We want the Elders of Israel who are preaching the Gospel to be men of God, serving Him with full purpose of heart, being imbued with the idea of being instrumental in the hands of the Lord of saving some of their fellow creatures and bringing them to a knowledge of the truth. We must be circumspect; we must be honest, honorable, virtuous, honest and true. We cannot indulge in things which are common with the world. Practices are indulged in by the world, not sinful in their eyes, but if an Elder of Israel were to engage in one of them he would be pointed out instantly as a wrongdoer. Most men in the world smoke, but if an Elder of this Church were to walk the streets smoking a cigar, it would astonish the world, if they knew he was a "Mormon." They would point him out, and say he was no better than they, and his influence would be greatly diminished. You may stand around here and hear the name of God profaned most blasphemously. A member of any other church can do that with impunity; but no Elder of the Church of Jesus Christ of Latter-day Saints must do it. If he does, the world will accuse him. They expect us to be better. That is one peculiar thing about us. I presume it is because we make higher claims than they do. We claim a higher inspiration, a fuller knowledge, than they enjoy; and in consequence of this we must be better men and women. And what we expect of those who are sent out to preach the Gospel, we require of every member of the Church when he or she is converted. We expect them to be better than they have ever been. And there is no Latter-day Saint who has been converted and faithful for any length of time but will confess that he has received something far above and beyond anything he ever had before. So we expect converts to be better, more honest, more faithful, more conscientious in keeping the commandments of the Lord, than they ever were before.

Like Brother George A. Smith, I love my fellow men, but I do not love wicked men that will not repent. I am somewhat in the same state of feeling as the Prophet Joseph Smith was when he said to some of his brethren, "I love you, but I hate some of your acts." Whenever you do that which is wicked, you need not expect to be loved in that act by a true Latter-day Saint. We may still have love in our hearts for you, though it may be more pity, more anxiety and more concern than genuine love. All we want, brethren and sisters, is for those who are members of the Church to be members in very deed, and prove to those with whom they mingled before their conversion that the Gospel of Jesus Christ has made them better men and women. If they see that your conversion has not made you any better, that you are no more honest, no more sincere, no more conscientious than you were before, you will not be casting any credit upon the Church. On the other hand, if you will receive the Spirit of the Lord and the testimony of the truth, and put the doctrines of Christ into practice in your lives, you cannot help but become better; you will be better men and better women, and your former associates must see it and be compelled to acknowledge it, if they are honest themselves. If the Gospel will not make us better, by obedience to its precepts, then it is no better than any other religion; but if, after we have embraced it, it does make us better, more faithful, more benevolent, more upright and honorable, then it is a better religion. The religion that will make men the best of all in the world is the best religion; and that religion has been embraced by the members of this Church, for it is the religion of

Jesus Christ, and no better was ever given, nor ever will be. Within that religion is found all the doctrines, laws, ordinances and authority necessary to save and exalt men in the kingdom of God in celestial glory. May that be your happy lot. May you who enjoy the privilege of greater knowledge of the truth be charitable towards others, and by example and precept persuade them to follow the footsteps of the Lord Jesus; and maintain yourselves always in the fullest integrity to the covenants you have made in the waters of baptism. This is my prayer. Amen.

ELDER RULON S. WELLS.

It is indeed a pleasure to me to meet with the Elders and Saints in this branch, and with their friends who have assembled here today. I am deeply interested in the labors of the missionaries who have been sent out into the world to lift up their voices and cry repentance unto the world and to admonish them of the fact that God has spoken from heaven in the day and age in which we live, and that He has raised up a prophet, even the Prophet Joseph Smith, to usher in this great and glorious dispensation, the dispensation of the fulness of times. It has been my pleasure to accompany President Smith and his party to the birthplace of that great prophet of the nineteenth century, and to dedicate unto the Lord the monument that has been erected in his honor. It has been to me a very solemn occasion. My heart has been filled to overflowing. I have also felt some regret, in the fact that my fellowmen have not received this prophet whom the Lord sent to the world in the early part of the nineteenth century. One hundred years ago yesterday he was born in the town of Sharon, Windsor county, Vermont. I rejoice, however, that there are hundreds of thousands who have accepted the message which he proclaimed to the world and have yielded obedience to the Gospel of Jesus Christ, which has been restored to earth through his instrumentality.

The great thing that stands as an obstacle in the progress of this work is the lack of faith among our fellowmen. I was deeply interested a few weeks ago in reading an account which appeared in the Saturday Evening Post, under date of Sept. 22nd. It is an article written by Senator Beveridge, of Indiana, intended for the instruction of young men who are graduating from the colleges of divinity. He refers to a conversation which he had held with a friend of his, who stated that there was a lack of faith in the world, and even among those whose duty it is to lift up the banner of Christ among the nations. This friend had waited upon men who were graduates from these colleges and were just about to enter upon the ministry; he had also spoken with eminent divines whose names were known all over the country, and he had propounded to these men a certain number of questions. I recollect two of these questions plainly. One was, do you believe in God the Eeternal Father, a real personal being, in whose image man has been created; not in some form floating through space, but in a real personal being, after whose image man has been created? Now, said he, do not argue, do not explain, do not modify; but put your mind in such a position that you can answer this question yes or no. Not one answered yes! Another question was, Do you believe in Jesus Christ as the Son of God, the Redeemer of the world, whose precious blood was spilt for the salvation of mankind? Now, do not argue, do not explain; do not tell us you think he was some great moral teacher; anybody can believe that; but do you believe that he was the Redeemer of the world, the very Son of God? Not one answered yes! To me that was a very striking explanation of the condition of the world. If that lack of faith pervades the clergy today—the men who stand in the pulpits to teach the people—is it any wonder that we find ourselves living in a day of agnosticism, skepticism, and want of faith? We need men who can stand before the people as Paul and Peter did, and de-

clare that Jesus is the Christ, the Son of the living God; men who have an undoubting faith and belief that there is none other name given under heaven whereby mankind can be saved. I heard a minister once say that he thought faith was a weakness, something to be deplored and to be avoided. He did not regard it as a virtue at all. He had mistaken faith for credulity. Oh, wat a vast difference between credulity and faith! The faith that we believe in is a faith that begets knowledge. If we have faith in God, we learn to love Him, and thus keep that greatest of all commandments, Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul. The trouble with mankind is, they forget God. Lacking faith in Him, they have no particuar love for Him. They do not demonstrate their faith by their works.

Thou shalt love the Lord thy God with all thy heart. That is a peculiar expression. Do we love with our heart? Does the heart of man love? The young man sometimes says to his sweetheart, "I love you with all my heart." And that expression has a meaning. You never hear anybody say, "I love you with all my liver," or with any other organ of the body. But it is with the heart that we love. We find it so in scripture, and we have pretty good authority for that. I have sometimes wondered why that expression was used. The heart of man is an organ whose especial function it is to pump blood into the body, causing it to circulate into every portion thereof, imparting life and vitality to the man's organism. That is a wonderful function. The hands move obediently to the mind of man, but not so with the heart. The heart does not yield obedience to the mind of man. We can labor with our hands all day,and at night we lie down to rest, and our hands are still. Not so with the heart. The heart is operated upon by a higher power than the mind of man; and when finally that superior intelligence says to the heart, Cease thou to beat, it means that we are called back to Him who gave us life. Therefore, when God said, "Son, give me thine heart," it meant, "Son, give me thy life." We owe our life to Him. 'Thou shalt love the Lord thy God with all thy heart." In other words, thou shalt devote unto Him thy life. It stands written in the scriptures, "Seek ye first the kingdom of God, and his righteousness," and the promise is given that all other things shall be added unto us. Let us have faith in God and believe that saying, because if we will put God and His kingdom first we shall realize the promise. I know that is not how people generally feel. The kingdom of God is not the first consideration with them. Their first desire is to try and enrich themselves and to look out for those dependent upon them. It is a noble thing to provide for our own, but it is not written that we should put that first and God second. Men labor all the day long trying to make a few dollars, and scheme and plan and tug for their own interests, and if they can find a little time after all this work is done, they may devote a little of it to the Lord—if they are not too tired. In other words, we put Him second and ourselves first. Now, if we have the love of God in our hearts, and if we do love Him with all our hearts, we will devote our lives to His service, we will praise Him by day and by night, and we will try to prove that we are worthy of the testimonies we have received by laboring for the salvation of the souls of men. The purpose of our living upon this earth is to find out the will of God and then to do it. It is not merely to eke out an existence upon this earth, to live a few brief moments and then to die; but it is to prove that we love our Eternal Father.

I know that the Gospel of Jesus Christ is true. I know that the Prophet Joseph Smith was an instrument in the hands of God of restoring that Gospel to the earth. It has within it the power of God to save His children. Let us obey its precepts and live in accordance with its teachings, and we will gain eternal life in the presence of God. This is my testimony, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not know that I feel very much in the humor of speaking, but President McQuarrie thinks that my brethren and sisters will experience some disappointment unless I say at least a few words. We have been traveling now for over a week, and it is generally a little wearisome to travel long in the cars, and especially where we have good company which keeps us up late at nights, and then we have to arise early in the morning to get our meals and be ready for the duties of the day. However, I am pleased indeed to have the privilege of meeting with so many of the Saints and Elders and friends as are assembled here this afternoon, and I can commend to you the most excellent instruction that has been given by those who have already spoken and the testimonies which they have borne. No soul can embrace the Gospel of Jesus Christ in sincerity without its making of him or her a better man or woman. Though one should be as perfect as the young man who inquired of the Savior what he should do to gain eternal life, the Gospel will make his still more perfect. You remember that the Lord told the young man, in answer to his question, to keep the commandments. "He saith unto him, Which? Jesus said Thou shalt do no murder, Thou shalt not commit adultery. Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto Him All these things have I kept from my youth up; what lack I yet?" Now, there was still something lacking in him. Good as he was, perfect as he was in observing the commandments, still the Lord perceived there was something lacking in him, and in order to prove him and show his actual condition of feeling and faith, He said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But when he heard that, he turned away sorrowful, "for he had great possessions." Then Jesus made that oft-quoted remark: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Now, most people say, if that be the case, then it is impossible for a rich man to go into the kingdom of heaven. I suppose if we really understood the symbol that the Savior used upon that occasion, it would be perfectly simple to us. There existed at that time in the walls of Jerusalem a small gate, called the needle's eye, and it was so small that it was very difficult, for a camel to get through it. When the traveler arrived after the gates of the city were closed, he would plead to have his camel pass within the walls by means of the "needle's eye," and sometimes that was allowed, if the camel was not too big. The Lord had reference to that when he said that it was easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven. But the point I wish to call attention to is, What did that young man lack? What was it necessary for him to have in order that he might gain eternal life? He did not steal, he did not lie, he did not defraud his neighbor, nor bear false witness, nor commit adultery, nor do anything or that kind. According to his own testimony, he had kept all these commandments from his youth up. Yet there was something lacking. What was it? We conclude that he lacked just the one thing that Brother Rulon S. Wells has been talking of this afternoon—he lacked the love of God. He loved his riches more than he loved God. The result was, he turned away sorrowful; and for him there was no entrance into the kingdom of God while he was in that condition of mind.

My brethren and sisters, he that loves pleasure more than he loves the truth is not worthy of the truth. Such a one will not embrace the truth, because he will follow that which accords with his desires. In order to be a Latter-day Saint indeed and of a truth we must feel in our hearts, as

one said of old, As for me and my house, we will serve God, no matter what may come. Whatever allurements or temptations may entce us, whatever inclination we may have to do that which is not right in the sight of the Lord, we must rise to that standard of perfection and manhood,to that intelligence and determination of heart and soul, that we can say to the tempter, "Get thee behind me; as for me, I will obey God."

Therefore, I repeat what one of the brethren has said here, that to become a Latter-day Saint will make a man better. The young man whom the Savior tested, proved that he loved his riches and the pleasures which those riches brought more than he loved God. Notwithstanding he kept the law and all that sort of thing, he was not humble and he did no love the truth more than all else. There is something more required of us than merely keeping the law. We must obey the will of the Father. I frequently hear people say, "All that is required of a man in this world is to be honest and square," and that such a man will attain to exaltation and glory. But those who say this do not remember the saying of the Lord, that "except a man be born again he cannot see the kingdom of heaven." They do not take that into account. They do not seem to regard that as a law of God, essential to man's salvation. The forget also that the Savior said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." No matter how good, how honorable, how honest he is, he must pass through that door in order to enter into the kingdom of God. The Lord requires it. Therefore, if he refuse or decline to enter through the door of the sheepfold, he can never become an heir of God and a joint heir with Jesus Christ. He may become a servant; he may become a ministering spirit; but to be a son of God, to inherit eternal glory, exaltation and dominion, he never can, worlds without end, except by entering in at the gate and observing all the commandments of the Gospel. There is no question about this, if the doctrine of Jesus Christ be true; and I say it is true. If a man should ask me, Do you believe in God the Father of Jesus Christ? do you think I would hesitate a moment? Verily, no. I would say to him, With all my soul I believe in God, the Father of my spirit, the Father of my Lord and Savior Jesus Christ, the Creator of the heavens and the earth; He who stands at the head of all things, and by whom all things were made. Not only do I believe, but my judgment, my senses, my sympathy, my reason, my soul, are all convinced. I know that my Redeemer lives. I know that my God lives, and that Jesus is the Christ. And no man can take that knowledge from me. The Lord gave me that knowledge, and He has made me to feel this from the crown of my head to the soles of my feet. I know therefore whereof I speak.

My religion teaches me to love all men. However much I may despise their acts, or deplore their wickedness and their darkness of mind, yet they are made in the image and likeness of my Father and God—they are my brothers and my sisters. It is required of me that I shall love my neighbor as myself. I may not have risen yet to that high standard of perfection; there may still be lingering in me the selfishness that would prefer myself above my neighbor; but I aim to do right to my fellowman, because the Gospel requires it. It is the law of God that I shall forgive all men; that I shall not judge men, but that I shall leave judgment in the hands of Him who is a righteous judge, and whose right it is to forgive whom He will. It is His right to sit in judgment upon men, not mine. Therefore, I forgive men. I say, Let God judge between thee and me. Let God approve their good deeds, and reward them for their evil deeds. This right does not belong to you or to me. He has not set us up as judges over our fellow-beings. We may know that men do wrong, and yet they have souls to have. They are made in the image of God, His sons and daughters, and it is our duty to do all in our power to lead them from the error of their ways, from their follies and sins, and show

them, by example as well as by precept, the way they should go in order that they may obtain eternal life. No man can give you eternal life. It is not given to one man to save or exalt another. But it is given to man to know the truth for himself, and to walk in the light for himself as Christ is in the light, that he may know of the doctrine, that he may have fellowship with Christ, and that His blood may cleanse him from all sin. It is my privilege to be in this position. Then it is my right and privilege to teach other men how they can keep the commandments of the Lord, how they can walk in the right path, how they can do that which will save them from sin and bring light, intelligence and faith to their souls! and then they can walk in the path themselves and obtain that which they desire by diligence and faithfulness in keeping the commandments of God. But I cannot save you; you cannot save me. No man can save another; he can only be instrumental in persuading another to forsake sin and to do that which is right and acceptable in the sight of the Lord.

When I was a little boy I was taught very carefully and strictly by a noble pure mother. I was deprived when but a child of the counsel of a father; but I had the honor, the pleasure and the profit of enjoying the counsel and direction of a most noble, faithful and good mother. She taught me principles of honor, uprightness and truth. She taught me not to lie, not to bear false witness, not to speak evil of another, not to pick a quarrel, not to be contentious, but rather to yield to those that would do evil than to resist; to say, get behind me, to those who would tempt me to wrongdoing; to turn my back upon them and forsake them. These were the principles that were instilled into my mind when I was a child. At the age of 15 I was called on a mission; not to come here to a portion of my native land, but I was sent to the islands of the Pacific ocean, thousands of miles from home and from friends, where I had to learn another language in order that I might communicate with the people. The Lord blessed me while there. But those who are in the least acquainted with the habits and conditions of the people in those distant islands know what temptations there are for young men, and how difficult it is for men, especially young men, to keep themselves pure and unspotted from the world. If there is anything in the world that I am proud of it is that through the teachings of my mother, and through my faith in the Gospel of Jesus Christ which she taught me, and which I then believed with all my soul, I was able to keep myself unspotted from the world.

I wish now to say just a few words to my young friends who are here to preach the Gospel. You are here, young men, to teach the truth more by example than by precept or preaching. Not many of us who are sent out in our youth count very much when it comes to preaching and expounding the Scriptures; but we can set before men that ever-living, ever-effective, ever-powerful testimony—the testimony of example. Example is more powerful for good than all the preaching you can do. Let an innnocent boy come out here into the world, and in the midst of the temptations he meets prove to the world that he will not yield to temptation; that, like Joseph who was sold into Egypt, he will resist the tempter and keep himself aloof from those allurements that lead unto destruction, immorality and wickedness; let him stand up like the snow-capped Alps, pure, white, immovable, and unimpressionable to those things which lead away from the pathway of righteousness and truth into byapths and wicked ways, and he will do more good in his mission than he can do by the words of his mouth. Young men, do not yield to temptation. Do not permit yourselves to say or do one thing that is unbecoming a Latter-day Saint, a man of God, a son of parents who have forsaken the world and perchance all they possessed in it—kindred, friends, home and everything that was dear to them—for the Gospel's sake. Remember that most of your parents

have done this, and if there are any who would not do it if required, they are not worthy of the Gospel of Jesus Christ; for Jesus has said that he who will not forsake father, or mother, brother or sister, houses, or lands, for His sake, is not worthy of Him. Therefore, if your parents would not do that, they are not worthy of the Gospel. But you should live so that you may prove to the world that your parents are worthy, and that they taught you these things, and that you are determined to carry out their counsels, as well as the counsels of the Elders of the Church of Jesus Christ of Latter-day Saints, who teach you the principles of the Gospel and admonish you to avoid sin, even the appearance of sin, and walk uprightly before the Lord, and keep yourself pure and unspotted from the world.

What a glorious testimony it is when you see a man becoming feeble with age, who has passed through the world and been subjected to all manner of temptations, and now almost ready to sink into his grave, who can stand up and say to all the world and to his God, "Father, brothers and sisters, I have passed through this world undefiled. I have not yielded to the tempter, nor to deadly sins." O he may have had his weakness and his imperfections, but they have been imperfections of the head and not of the heart. He may have erred in his judgment in some things. He may not have been as broadminded as he should have been in some respects. He may not have been up to the standard perhaps in many things. Yet in the one thing of keeping himself pure and clean, uncontaminated, undefiled, healthy, vigorous, manly, godlike, he can face any man in the world and say, I am clean!

Now, boys, I want you to live so that you can say this! that when you get to be 75 or 80 years of age you can say before God and men, "I am clean from the sins of the world. I am not defiled, nor contaminated. I have kept myself upright, honest, pure and virtuous."

Let me say to our young men who are here studying different branches of learning: Hunt up your friends; associate with your brethren and sisters. Do not pull away from them; do not keep yourselves aloof from them. Go to their meetings. Go to the presiding authorities and talk with them. Say to them, "Here I am. If you can use me for any good, do so. If I have talent and ability to do anything you want me to do to roll on the work of the Lord and to convince the honest in heart of the truth we have received, here I am, ready to be used for the accomplishment of God's purposes whenever it is possible for me to get away from my studies." Now, boys, do this, Remember the old saying, that it is not all of life to live; nor is it all of death to die. There is something more in life than the mere living—"eat, drink, and be merry, for tomorrow we die." Men will be held accountable before the great judge of the quick and the dead for the deeds done in the flesh. You cannot avoid that. You are not here by chance. You came here by the will of God, according to His design, to fulfill His purposes; and you came here without seeking it yourself, so far as this world is concerned. You are entities; you have living souls within you; and you will be raised from the dead just as sure as Jesus Christ was raised from the dead. As sure as by Adam you die, so sure by Christ will you be raised from the dead. That is inevitable. It is according to God's plan. He has decreed it, and you cannot help yourself. Do what you may, you cannot dodge that. It will come just as sure as birth and death come. The resurrection will come to all the children of men; but the resurrection of the righteous will come only to those who obey the commandments of the Lord. Those only who walk in His paths and keep His law will come up in that resurrection, to inherit and enjoy the kingdom of God.

Furthermore, remember that whatever you do, God sees you. His eye is upon you. You cannot hide yourself from His face. He knows you. His angels have watchcare over you, and they will give account of you. You cannot escape that. Then, I repeat, it is not all of life to live. There is something to live for. There is a work to do for every human creature, and that work is the work of righteousness,

of truth, of self-denial, of faith in God. This we must do; and unless we do it according to the light we posses, we will finally be weighed in the ballances and found wanting. Then, I say to you,it is not all for you to just study and to become proficient in your chosen profession. You must remember that there is something else for you to do. Men and women should fulfill all the requirements that the Lord has made of them. God has written His law in your hearts. And when a man commits sin to the extent that he drives the Spirit of the Lord from him and becomes abandoned to iniquity, then he is indeed a sinner, fit only for the damnation of hell. What is the damnation of hell? It is banishment from the presence of Almighty God, into outer darkness. It is banishment into a consciousness of having forfeited your lives and frittered away your hopes of exaltation. It is the anguish and agony of the mind, the immortal mind, under the pressure of the knowledge that he has sinned away the day of grace, or committed the unpardonable sin. That is the sin for which there is no forgiveness in this world nor in the world to come—the denial of the truth, the trampling of it under foot, considering it as a thing of naught, and treating it as worthless when it is offered unto you. Young men you may have to assume the responsibilities that your fathers assumed before you—that of the care of families. These are things that are sacred before God, and spring from that law of God which is engraven upon your souls; for every man, if he is born with natural senses and capabilities, yearns to fulfill that law of destiny. Every woman yearns to fulfill that law of God, that requirement of nature, that principle put in the heart by the Almighty himself, an attribute of God, a part of His divinity inherited by His children in the flesh. We come to a time when these desires, affections and requirements assert themselves in our nature. Then we must consider these things, and live so that when we enter upon these responsibilities we can do it with pure hearts and clean hands, with undefiled spirits and bodies. And when we die, that is not the end. Then comes the resurrection and the judgment, and God will hold you strictly to an account for that which you do here, just as sure as you live.

My dear brothers and sisters, my young friends, you for whom my heart yearns with the deepest sympathy, because I see you very much in the position that I was nearly 60 years ago, when I was sent out as a child, so to speak, to teach the principles of the Gospel. I did not know much then, and I was not capable of telling what I did know; but I was capable, thanks be to my precious mother, of setting a good example, of resisting evil, doing right, and keeping my head above sin; and God helped me in it, and preserved my life and my honor, so that now I can offer it unto Him unsullied, for which I thank Him with all my soul. Brethren, you will never have anything for which you will have more reason to be proud and thankful before your Father than that you can offer your lives unto Him pure and unsullied when you shall be called to render an account before Him.

The Lord help you to be faithful, diligent, persevering, earnest, honest, and upright, and to do good to all men. Forgive those that trespass against you, that persecute you, and that say all manner of evil against you falsely. Pray for them, and ask God to have mercy upon them, and if possible, forgive them and show them the error of their way. Be like Christ was, so far as observing His laws and His precepts is concerned. Keep yourselves without sin, and obedient to the will of the Father, as He was. Peace be unto you. God's blessings be upon you in your labors, that you may be encouraged and strengthened; that you may not be homesick nor fainthearted; that you may not lose your faith; that your knees may not tremble; but that you may feel tht you are strong in the power of the Almighty, and that you may be upheld by Him in every

good word and work. But should you transgress, O God have pity on you! for then you will be afraid to meet your friends. You will want to be with the stranger, with those who know you not and who cannot discern your condition and spirit. You will want to slink away from the light, and from the association of your brethren and friends, who would take you in their arms and succor and sustain you in all that is good. That is the commencement of evil. When men do wrong entirely they do not want the association of those who do right, and they hide their faces from them. Therefore, Brother McQuarrie can judge of you boys. Whenever you come to him and seek his counsel; whenever you show forth that you are not afraid to meet him and shake the hand of fellowship with him, he will then have an undeniable testimony that you are all right. But the moment you begin to shun him or others of your brethren, there comes a testimony that you have been doing something which you are ashamed of, and you know it. God knows it also, and perhaps a third party will know it; and these three witnesses will testify against you by and by, viz., God, yourself and the person with whom you have transgressed. Man cannot commit sin alone, because the eye of God will pierce his hiding place and observe the wrong he is doing. There will be at least two witnesses to the offense.

The Lord bless you and help you to avoid error and evil and to walk in the paths of righteousness, is my prayer in the name of Jesus Christ, Amen.

During the meeting the sacrament was administered and Sister Emma Lucy Gates sang two solos. Patriarch John Smith opened the meeting by prayer and the benediction was pronounced by President Francis M. Lyman.

After the meeting President Smith and a number of his relatives were taken by Mr. Frank P. Bennett to his home in Oakland Vale, near Saugus, where they remained until the following day, being entertained in splendid style, and where they partook of a bounteous Christmas dinner.

In the evening another excellent meeting was held in Deacon Hall, conducted by Elder John G. McQuarrie. Elder Charles W. Penrose delivered the principal address, speaking on the first principles of the Gospel, and was followed by President Anthon H. Lund, and Elders Ashby Snow, Brigham F. Grant, Frank Y. Taylor, Angus M. Cannon and Benjamin Goddard. The meeting was well attended, many strangers beings present and a good spirit prevailing.

Christmas day was clear and warm, and was spent by the party in various ways. Those who had relatives in that part were entertained by them. A number went to Harvard, while others visited the various points of historical interest in and around Boston. The members of the Smith family that had remained in Boston over night took the train for Saugus and from there were taken to the home of Mr. Bennett, where they met President Smith and those who were with him.

Automobiles were secured for the party, and, accompanied by Mr. Bennett and two of his sons, they visited Topsfield and Boxford, in Essex county, where Robert Smith, the progenitor of the family in America, had lived. The first stop was made at the Topsfield cemetery, where many of the Smiths are buried. Here a monument stands to the memory of Robert and Mary; Samuel, son of Robert, and his wife, Rebecca; and Samuel, son of Samuel, and his wife Precilla. It was erected by President George A. Smith and other members of the family in Utah, in the year 1873. Next the company visited the home of Asael, son of second Samuel Smith, and grandfather of the Prophet. This is on the outskirts of Topsfield, about one mile north of the town. The old house was torn down about thirty years ago, and a new frame cottage stands on the site. A well of cool, clear water is near the cottage, and was used—and was most likely dug—by Asael Smith. In the old

house that stood on this site, the Patriarch Joseph Smith was born July 12, 1771. Asael was born in Topsfield, March 7, 1744; the greater part of his early life was spent in Topsfield, but on account of his broad religious views, which were in conflict with the narrow creeds of the people, he was forced to leave the town. At one time he was fined for entertaining a Quaker, which was contrary to the views of Popsfield's inbabitants of that day. Like his father he was an officer in the Revolutionary war, and served with distinction during that remarkable struggle for freedom. From Topsfield the party went to Boxford about three miles northwest of Topsfield, and visited the original farm of Robert Smith, which is still occupied by a branch of the family, descendants of Jacob, son of Robert.

On the return journey to Boston they called on Mr. George Francis Dow, Secretary of the Topsfield Historical Society, who received them very cordially, two members of the party having made his acquaintance some time previous to this visit. Mr. Dow has compiled a great deal of the genealogy of the Smiths, a copy of which was secured by the family a number of years ago.

Christmas evening the Memorial Party left Boston for Palmyra, New York, where they arrived early Tuesday morning, the 26th. Vehicles were in readiness to convey them to Manchester Township, where Patriarch Joseph Smith and his family resided, after leaving their farm in Vermont. At the farm they were very heartily welcomed by Mr. William Avery Chapman and his wife, who own and occupy the old Smith farm, with the grove in which the Prophet Joseph received his first divine manifestation.

THE OLD SMITH HOME.

The house occupied by the Chapmans was built by the Smiths, and was completed about 1824. The family first lived in a small log house near the place wher this home now stands. The new cottage was in course of construction at the time of the death of Alvin, the Prophet's oldest brother, whose desire was to make a home in which his parents could spend their declining years. While in his fatal illness, he pathetically appealed to his brothers—especially to Hyrum—to go on and speedily complete the dwelling, which was done. But the family was not permitted to live there long, for a short time afterwards the Church was established in Kirtland, and from there the Saints went to Missouri and then to Nauvoo.

There are two relics in this home, of historical interest—a settee and a heavy mahogany table, said to have been made by President Brigham Young when a youth. These articles were purchased by Mrs. Fanny Chapman, sister of the present owner of the farm. The tradition of the place is that it was in this building that the Prophet received his visitations from Moroni, but since the house was not finished until after the death of Alvin, in 1824, this is not the case; although it is very likely that a portion of the plates were translated there. The visions were given in the old home, now torn down, but which stood but a few rods from the present dwelling.

THE SACRED GROVE.

From the home the party went to the grove, which is situated about a quarter of a mile from the home and facing it. In this grove of some five to eight acres, the trees remain untouched. For more than seventy years no ax has been laid at their roots, save to remove the dead and decaying timber. Mr. Chapman,the owner of the place, declares that this was the will of his father, and so long as the property is in his possession he will protect this spot in its native ruggedness. In this grove the hymn, "Joseph Smith's First Prayer," was sung by the party, and the grand event was recalled which opened the dispensation of the fulness of times, by the appearance of the Father and the Son to Joseph, in answer to fervent prayer of faith. On the way to and from this spot a small creek flowed by, where a

dam had been constructed at one time in those early days of the Church, so as to raise the water for the baptism of converts to the faith.

THE HILL CUMORAH.

The party then proceeded to the Hill Cumorah, known in the neighborhood as "Mormon hill." A cottage at its base is occupied by Mr. Sampson and family, a brother of the late Admiral Sampson. Permission having been granted, the party climbed to the top of the hill, inspected the spot on its side where a depression was noticed as the probable place where the stone box containing the plates projected from the ground, as described in the history of the Prophet. A splendid view of the surrounding country is had from the summit of the hill, and the mind reverted back for many centuries, to the time when the contending hosts of the Jaredites fought their last battle around the eminence, then called the Hill Ramah, and later, when the Nephites and Lamanites had their noted final struggle, and Moroni hid up the sacred records, to come forth in the last days as a new witness for God and as proof that Jesus is the Christ.

On top of the hill the hymn, "An Angel From On High," was sung and President Joseph F. Smith offered a comprehensive and splendid prayer, which brought the tears to many eyes, and softened all hearts, evoking a unanimous Amen at the close. He prayed that every one present might feel the solemnity and sacredness of the place, and of the occasion. He prayed that each one present might feel a deep sense of the responsibility in spreading that message of truth which had lain so long concealed in this hill. He besought the Lord in behalf of the Presidency of the Church: that their lives might be prolonged and their powers increased to enable them to carry out the mighty work which daily opened up before them. He besought the Lord in behalf of the quorum of the Twelve, the Seventies, the presiding authorities everywhere, both general and local, the missionaries, and all the auxiliary organizations. Then he pleaded for our children; that they might be impressed with the power and the majesty of the great latter-day work, that has now gone forth into all the earth. He asked that not one of our precious children might be lost or go astray. He prayed that the sacred hill might not be disturbed and that the inhabitants of the country round about might be softened in their felings towards us and that they might be more ready to listen to the truth,and not so willing to hear and believe the fables told about us. The voice of the speaker trembled with emotion as he remembered the Prophet who had, through the power of God,made the truth known to man,and whose children now wander in darkness and unbelief, even for them he pleaded with the Lord, that their eyes might be opened, and their minds enlightened by truth and the power of God. Then he remembered our farther journeying before the Lord and closed by pouring out a flood of gratitude and love to the Savior who had brought us here and who had Himself lived, suffered and died for us and all mankind.

The party rejoiced exceedingly at this fresh manifestation of the presence of the Holy Spirit, testifying to the soul the truth of the latter-day work and fortelling its ultimate triumph over all opposing powers.

They then returned to Palmyra and after dinner called upon Mr. Pliney Titus Sexton, who, it was stated, possessed the "original manuscript" of the Book of Mormon, obtained from Major Gilbert, who did the printing of the work. It turned out to be simply the first sheets of the printed work, unbound, with the testimony of the three witnesses and of the eight witnesses at the end of the volume as in all copies of the first edition. Mr. Sexton was very courteous and kind, and handled the relic with great care, turning the leaves over with a pen knife to avoid handling. President Smith explained to him the character of the relic, and told him that the original manuscript of the Book of Mormon was enclosed in the cornerstone in the foundation of the Mansion house in Nauvoo, and that

the manuscript held by the Whitmers was merely the copy furnished to the printer. Mr. Sexton stated that Major Gilbert had told him how particular the Smiths were in regard to the manuscript. That they only brought him sufficient copy for one day and called for it in the evening, so that it would not be left in any other hands. He informed the party that the original press on which it was printed was now in possession of the editor of the Wayne County Gazette. The office being near by, the party went there and inspected the press, which was in the basement of the building and proved to be a Washington hand press of the old style, but still in good preservation. Hon. Fred W. Clements, editor and proprietor of the paper, received the visitors very kindly and took pleasure in giving particulars as to the purchase of the press.

THE KIRTLAND TEMPLE.

The party boarded their train on Tuesday evening, arrived in Cleveland on Wednesday morning and took a special electric car for Willoughby, where vehicles were obtained for a ride over the rolling country to Kirtland, going at a slow pace, because of the condition of the road and of the hills and hollows, at the old fashioned ox-team speed. However, Kirtland was reached at length and the spire of the temple loomed up, being easily seen from all the surrounding country. The party arrived unexpectedly to the custodians of the building, but were received in a friendly spirit and escorted through the historic structure. It was in very excellent condition, clean, having been renovated from top to bottom by the Re-organized church after obtaining possession of it, previous to which it had been used for many purposes, and had become very filthy and in a state of desecration. That body should receive due credit for the restoration of the Temple as nearly as possible to them, not being fully acquainted with its purpose and ceremonies, and the party were highly gratified in the permission they received to go over its different apartments, and view the places where the Prophet and Patriarch and their associates attended to those early ordinances which were revealed from on high. It was in the main room or "inner court," 55x65 feet in dimensions, where Joseph and Oliver, seated in that portion of the pulpit for the Melchisedek Priesthood, which belonged to their sacred calling, beheld those personages who appeared to them "on the breastwork of the pulpit," as described in Doctrine and Covenants, section 110. To stand near the spot where the Lord appeared, and the heads of various dispensations committed their keys to the Prophet and Seer of the last dispensation, and where Elijah the Prophet revealed the keys for the "turning of the hearts of the fathers to the children and the children to the fathers," leading to the grand principles which explain the ordinances for the redemption of the dead, was indeed inspiring to the visitors, who comprehended the nature of the latter-day work and its far-reaching power and influence on the earth and behind the veil. But there was a marked absence of the spirit and sacred influence which pervade the Temples of our God in the valleys of the mountains, where the fulness of the Priesthood is felt and exercised in that degree which is known to the Saints who are privileged to enter into those sacred places.

The party was very courteously treated by Ulysses W. Green, who is one of the apostles of the Re-organized church, by John H. Lake, a former apostle and now one of the evangelists of that body, and Albert E. Stone, who takes charge of the edifice. Mr. Green showed himself to be an intelligent, affable and apparently sincere gentleman, and the party felt under obligations to him for his endeavors to explain to them the purposes for which the temple was reared and is now used. They went to the upper room, where the school of the Prophets used to meet, and to the still higher apartments, where the classes of the different quorums of the Priesthood were wont to assemble. Going up to the

roof, a number of the party had a fine view of the surrounding country, showing the wisdom of the choice made for the site of the edifice. The spots where stood the tannery, the Kirtland bank, the home of the Prophet and that of Hyrum and his father, where the Patriarch John Smith was born, were viewed from that point. It was noticeable on inspecting the main room of the building that the original workmanship, particularly around the pulpits for the Melchisedek and Aaronic Priesthoods, was of a very high order. The late President Brigham Young and his brother Joseph Young were workmen on that building, and the marks of their skill and that of others who were engaged upon it are seen to this day. The glazing work of the windows is also to be admired, and it is plain that the greatest care was taken to make the whole edifice worthy of its purpose. Considering the circumstances that surrounded the Saints at that remote period, their poverty and the trials to which they were subjected, the building is a marvel. It is a testimony to heaven and earth of the sincerity and devotion of that people and of the mastermind of the young man who, chosen of the Lord, impressed upon everything he touched the indications of his judgment and skill and inspiration. The party registered their names on the records in the office, and after leaving the building paid particular attention to the inscription on its front, which is as follows:

House of the Lord.
Built by the Church of Jesus Christ of
Latter-day Saints 1834.
Reorganized Church of Jesus Christ of
Latter-day Saints in Succession
by Decision of Court Feb-
ruary, 1880.

"By order of the court" appeared to the party a very poor and insufficient claim without a vestige of proof of divine authority. No "order of the court" can transmit the succession of the Holy Priesthood or of the spirit, power and religious rights of the Church established by revelation from God. These are not within the jurisdiction of any civil tribunal. The legal possession of the Kirtland Temple was not contested by the Church and no appearance was made for it at the trial instituted by the "Reorganizers." The title to the property is one thing, the succession of the Church authorities is another and different thing involving prinicples that no worldly opinion or edict can affect either in time or in eternity. But the party was not there for argument or protest and while saying nought, kept up considerable thinking.

AROUND KIRTLAND.

President Smith and a little party of his kinsmen visited the former home of his father and also a lady by the name of Keziah Turk, who related some very interesting reminiscences concerning the old times in Kirtland. She had heard Hyrum Smith preach, and she spoke of a Presbyterian minister who also heard him and who pronounced him a "perfect gentleman." The Whitney store, the residence of the Johnsons and of other old inhabitants at Kirtland were viewed with interest, and after bidding farewell to Mr. Green and his associates, with heartfelt thanks for their courtesy, the party returned by the same tortoise-like process to Willoughby, where they dined and then returned to Cleveland, passing along Euclid avenue, said to be the finest in the United States, and which runs a distance of nine miles, containing on either side many handsome residences. On the way, the party visited the Garfield monument, a huge structure, more remarkable for its magnitude than its beauty on the outside, but the interior afforded great satisfaction. The cemetery grounds surrounding it are very fine, and the tall shafts denoting spots where prominent citizens are interred, are tokens of the wealth of the Cleveland magnates and their respect for the honored dead. One noted spot in Cleveland was seen by the party, among other attractions, and that was the monument erected to the memory of the soldiers of that city who fell in the battles for the Union. It is a splendid

tribute to their honor and a magnificent work of art. There was not time to go through the entire city, but evidences were seen on every hand of its growth, progress and rapid advancement from the position it occupied a few years ago.

GREAT WORKS AT KENOSHA.

On Thursday morning the party reached Chicago and were met by Mr. Frank Slosson, representing the Bain Wagon Company, who conducted them to breakfast at the Northwestern depot, and then to Kenosha in a special car provided by Vice President H. R. McCullough. It was an elegant and comfortable private coach, and General Freight Agent Edmund B. Brigham kindly accompanied the party to Kenosha. It was a delightful ride, the speed being from 35 to 68 miles per hour as registered by the indicator at the rear end of the car. The train halted for a short time to give a good view of Dowie's Zion City, which exhibited evidences of great activity in manufactures, several large buildings for those purposes being in sight, and a number of comfortable looking dwellings. The whole scene showed that whatever may be the vain pretensions of the so-called "Elijah, the Third," his energy, skill, and foresight in material matters are not to be denied or belittled. When Kenosha was reached President George Yule was at hand to conduct the company through the far-famed Bain Wagon Works, particulars of which would make a volume. Col. Strong was also very attentive to the visitors, and the remarkable devices in use for the sawing and cutting out of hard-wood timbers into hubs, spokes, felloes, reaches, tongues, boxes, etc, etc., and for the making and welding of the iron and steel portions of the vehicles manufactured, were hurriedly inspected. Everything seen gave evidence of thoroughness and excellence, and told the story of the reason why the Bain wagon is such a general favorite, particularly in mountain and mining regions. After traveling over many acres of shops and works, the party were taken in carriages to the Pennoyer Sanitarium, where a splendid dinner was provided of which all partook with a good relish, and were most kindly received by Dr. Pennoyer and his wife, who conduct an institution which has gained great fame for the restoration of invalids who sojourn at the well-appointed and commodious establishment under their direction.

The party then went through the Jeffries Automobile factory at Kenosha, under the guidance of Mr. G. W. Bennett, and witnessed the process of constructing those remarkable road machines from the smallest portion to the perfect carriage, and were informed that the company completed, on an average, two automobiles each working hour. Some of the most beautiful specimens of the work were arranged in long lines and counted up many scores in number. These were all engaged for sale and orders were too great to fill immediately, but had to wait their turn. The party were then

AT RACINE.

conveyed to Racine, where they went through the Racine-Sattley Carriage works under the auspices of H. E. Miles, president of the company, and attended by Secy. H. G. Moore. These also proved a source of wonder and admiration for the ingenuity and skill displayed and the excellence of the work conducted. The next visit was to the J. I. Case Plow & Treshing Machine Works, where Mr. F. Lee Norton, the general manager, and Mr. Gittins, sales manager, showed the party through the establishment. While taking a view, from the gallery above, of the magnificent business department, with its beautiful appointments and facilities for the hundreds of clerks and heads of departments, the electric lights suddenly went out, leaving the spectators in the dark. They waited for a while, as the lights flickered occasionally, giving promise of reappearance, but when it was evident that some time would elapse before they would shine out again, the party departed.

The company returned with similar speed to that on the outward trip,

Mesrs. Slosson and Brigham accompanying them most of the way, also Mr. D. E. Terpning, assistant superintendent of the Wells street department of the Northwestern. The company sang several songs for the enjoyment of the gentlemen who had escorted them, and Mr. Slosson, on behalf of the Bain Wagon company, expressed his gratification at receiving Prsident Joseph F. Smith and his associates and his regrets at the shortness of their stay. C. W. Penrose was called upon for a speech and responded humorously, and at the same time expressed the gratitude of the party for the courtesies that had been extended to them.

THE STOCK YARDS.

On reaching Chicago it was learned that the Bain Wagon company which had so royally entertained the party had provided 30 seats for them in the parquet of the Powers theater, where they saw Maxine Elliott and her talented company perform "Her Own Way," which was greatly enjoyed. Friday was spent in different ways by the members of the party, but by the greater part of the company in going through the Swift company's stock yards. Here also space forbids a description of the various departments of that mammoth establishment where hogs, sheep and cattle were led to the slaughter, despatched with wonderful celerity, skinned, divided, cleansed, cut up, cooled, and prepared for the market, everything being done like clockwork, each hand knowing his own particular part of the business and performing it without hesitation or a blunder. The manufacture of sausages, of lard, of oleomargarine, and of soap was also witnessed, and enough was seen to satisfy the most exacting. The cleanliness and thoroughness with which all the work is conducted in that great establishment was a source of astonishment to all beholders, and the perfection of arrangements to turn out the different meats in condition to suit the daintiest appetite, was the real charm of the entire business. Special attention was paid to the party in every department, and thanks are due to the Swift company and its officers for the courtesies extended. The weather in Chicago formed the only unpleasantness of the journey, as it rained or snowed nearly all the time. President Smith visited President A. E. Meyer of the International Harvester Co., also Mr. J. Y. Callahan of the Chicago & Northwestern, whose attentions to the company were highly appreciated.

Services in Chicago.

Friday evening meeting was held in the Latter-day Saints' chapel, corner of Monroe and South Paulina streets, which is an elegant and commodious place of worship. The services were conducted by President German E. Ellsworth. The choir with the pipe organ renered excellent "Mormon" music, and a quartet was given by Elders laboring in Chicago. The congregation was large, filling the floor of the chapel and including a number of strangers and inquirers.

The opening prayer was offered by Elder Benjamin Goddard.

ELDER JOHN HENRY SMITH.

My brethren and sisters and friends, I am most happy in the privilege of meeting with you here tonight, and I trust we may enjoy the spirit of the good work which our heavenly Father has established. The Gospel of the Lord Jesus Christ, says the Apostle Paul, is the power of God unto salvation. I hope that all of us are desirous of becoming conversant with that Gospel,and that our purpose in life is to learn the truth and to be governed by it as we move forward in the fulfillment of our destinies among mankind.

That which the Latter-day Saints declare to the world as the Gospel is either true or false. There can be but one religion in the world that is approved and accepted by the Almighty. No matter what our own views or education may have been, if the Christianity of the Redeemer is in the world it is here to fulfill its great mission of the regeneration of the human race, to bring the great family of our heavenly Father into a grand union and unto the acceptance of that "one Lord, one faith, one baptism, one God and Father of all;" and until we shall reach that condition we cannot claim in truth to have the genuine Christianity. If our Catholic brothers have the Christianity designed by our Savior, then our Protestant brothers do not have it. If any section of the Protestant world has the true Christianity of the Redeemer, then our Catholic brothers do not have it. The declaration of the divine voice that an angel of the Almighty should fly through the midst of heaven, having the everlasting Gospel to preach to every nation, to every kindred, to every tongue, and to every people, is presumptive evidence that at that particular time, at least, the world would be in darkness, so far as the true Gospel was concerned; and inasmuch as time has continued to roll on and we have not reached the unity of the faith, it is to be presumed that the Gospel in its fulness and purity has not been among the children of men ever since the meridian of time.

The message of the latter-day Prophet is a declaration to the world that the Gospel of Jesus Christ has been restored, a witness to the truth of the mission of the Redeemer and to the doctrines essential for our observance, that we may indeed be redeemed by the blood of Christ. If the gifts and graces of the Gospel and the keys of the Priesthood were in the world when Joseph Smith came, then his mission was to no purpose; but if an examination into the facts will demonstrate fairly and clearly that the doctrines announced by the Savior of the world and taught by His Apostles were not to be found among the children of men, and no section of the great Christian world was following its precepts, then the world lay in darkness, and there was

need for the visitation of that heavenly messenger having the Everlasting Gospel to preach to them that dwelt upon the earth. If they had arrived at the unity of the faith; if they had reached that union of purpose and that complete understanding characteristic of the Christianity of the Redeemer, then the mission of Joseph Smith was in no sense essential to the good of the human family. But they had not reached that condition!

The efforts of the Latter-day Saints since the introduction of the Christianity of the Redeemer through the Prophet Joseph Smith have demonstrated the necessity of the preaching of that Gospel in its fulness and purity. The Latter-day Saints come forward and declare that the world was without the true Christianity, and that if Joseph Smith did not receive the message of the angel, if the keys and ordinances of the Lord's house and the Holy Priesthood are not among the children of men today as a result of the administration of the heavenly messenger that John saw flying in the midst of heaven, then that messenger has still to come and there is great need for his coming, that the Gospel may be restored and mankind brought to a unity of the faith.

Mr. brothers and my sisters, it is not my purpose to speak more than a few minutes; but I desire to leave with you this testimony, that the visitation of the heavenly messenger has occurred in our day; that the truth has been restored in its fulness and purity; that it has come to stay; that it will never again be taken from the earth, nor given to another people, but that it will be preached among the nations of the earth and upon the islands of the sea; that the purposes of the Almighty will be brought about, and that the children of men will be brought to a unity of the faith and an acceptance of the Christianity given to the world by the Redeemer himself, in His own way and in His own time.

That the Lord may bring us to this understanding, that we may know of this truth for ourselves, and be enabled to bear witness to it, is my prayer in your interest and in the interest of all our Father's great family, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT FRANCIS M. LYMAN.

My brethren and sisters and friends here tonight, I am greatly pleased with this privilege. A little party of Latter-day Saints have just been on a visit to the state of Vermont, the birthplace of the Prophet Joseph Smith, to dedicate a monument to his memory. Tonight we meet with you in my native state—the state in which the Prophet found his sepulchre. I was born in the state of Illinois, early enough to remember seeing the prophet, and I have become well acquainted with the work that he established, and have been with the Latter-day Saints all my life. My parents were Latter-day Saints eight years before I was born, and I have always been connected with the people. I have lived with them, traveled with them, and am well acquainted with them, and my testimony in regard to them will, I trust, be accepted as altogether reliable. I would be considered a friendly witness in regard to the doctrines of the Lord Jesus as revealed through the Prophet Joseph Smith, and in regard to the Latter-day Saints; for I have been devoted to these doctrines, and they have been my meat and drink and my life. I knew the Prophet Joseph as a child would know him. I remember him—the man who received the visit from the Father and the Son, and who established this work over 75 years ago. I have known his successors in my manhood, was acquainted with them personally and intimately, and know them to have been great and good men, honest, conscientious, virtuous and God-fearing, who have done as much as men could do, with the ability they possessed, for the happiness of mankind, for the salvation of men. The doctrines that they have taught and advocated, and which the Latter-day Saints live by, are indeed the doctrines of the Lord Jesus, and the power of God unto salvation, of which Paul was not ashamed, of which we are not ashamed,

and in which all men should feel a pride.

The Lord has revealed the way of life. He has called all men to have faith in Him, to repent of sin, to be baptized for the remission of sin. He has commissioned men, commencing with the Prophet Joseph in the last century, with that divine authority which is so necessary for the salvation of the children of men—authority to preach, to teach, to expound, and to minister in the ordinances of the Gospel, that men may be baptized for the remission of their sins and receive the Holy Ghost, as the Holy Ghost was enjoyed in the days of the Savior, and upon the same principle that He received that great and precious gift Himself, through His faith in His Father, and through His obedience; and it would have been necessary for Him to have repented if He had been a sinner, but being the only man who lived without sin, He had no occasion to repent. It was necessary, however, according to the law, that He laid down Himself, that He should be born of the water and of the Spirit, in order that He could enter into the kingdom ; for He declared that "except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Jesus was born of the water. He was also born of the Spirit; for we read that when He came up out of the water, after being baptized of John in Jordan, the Holy Ghost descended upon Him from the Father. In this experience of the Son of God we have a most perfect example of the way of life and salvation for all men. Jesus is the way, the life, the gate, and by and through Him men may enter into the kingdom. There is no other door into the sheepfold. Though we find today in the Christian world a great variety of ways and modes of initiating men and women into the churches, yet there can be but one true way. There is but one Gospel, one Father, one Son and Savior, one faith, one repentance, one baptism, one Holy Ghost. I have listened on many occasions to my Christian friends, and have studied their views in regard to the plan of life and salvation, and I have found none of them so simple, so reasonable and so agreeable to the truth as the doctrines laid down in the New Testament, as taught by the Savior Himself, and by His Apostles, who were chosen and ordained by Him, and commanded to go into all the world to preach the Gospel unto every creature. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." That is a very positive assertion of the Savior, and can be depended upon. This Gospel was to be preached throughout the world, and all were to have the privilege of hearing and judging for themselves, of receiving or rejecting; and those who had faith, who were baptized and received the Holy Ghost, were to enjoy the gifts of the Gospel. The signs were to follow the believer. In the name of the Lord they were to cast out evil spirits, they were to speak with new tongues and to have the interpretation of tongues, they were to be endowed with wisdom, and they were also entitled to receive from the Father the same kind of revelation as was given to Peter, the chief of the Apostles, which made him to know that Jesus was the Christ. So may all men receive this knowledge; for if any man shall do the will of the Father, he shall know of the doctrine, said the Savior. If you will notice, Jesus made these declarations very positive, and He surprised the religious world about Him; for He spoke, not as the Scribes and Pharisees, but as one having authority. He was commissioned of His Father, and the commission He gave to His Apostles was like that which He received Himself from the Father. He was in the world to do the will of His Father, and He spoke as the Father directed Him. He spoke by the gift and power of the Holy Ghost, and the Holy Ghost bore record of the Father. So it was with Peter and with his fellow Apostles. The Holy Ghost fell upon them in answer to their repentance and baptism, and they spake with tongues, they prophesied, and they

enjoyed the gifts and graces of the Gospel in that day.

Now, my brother has referred to the restoration of the Gospel in this day. And who cannot see, looking without prejudice upon the matter, that it was really necessary that the Lord should speak from heaven in regard to Himself? Has it not been necessary that there should be a witness for God in the earth? Who is there among all the Christian world that can stand up and tell us who God is, and who the Son of God is? Who hath seen them, that they might be in a position to bear witness of them? Since the Savior and the Apostles fell asleep, what prophet, what men have arisen who have borne witness of the Father and made it clear unto the children of men as to who and what He is, and as to who and what the Son of God is?

Now, we have learned, through the revelations of the Lord Jesus to the Prophet Joseph, that the Father and the Son are in the express image of each other; that, as announced in the scripture, the Son is the express image and likeness of His Father. The world had come largely to believe that the Father was not a personage; but the Father of the Lord Jesus is just as surely a personage of tabernacle, as that my father was a personage of tabernacle. Jesus was born into this world as you and I were born, begotten of His Father, and in the very likeness and image of His Father. He grew from infancy to childhood, from childhood to manhood, and developed the strength and power of a man. He was subject to the will of His Father in all things, as all of the children of men should be. He listened to his councel and received the truth from Him. And as He and His Father are one, in doctrine, in principle, in power, in majesty and might, so should the children of men be one. You should not be pitted against me, I should not be pitted agaist you; but we should be in harmony, we should have but the one faith, the one baptism, and our faith in God should be just as implicit and unshaken as the faith of the Son. Jesus came into the world to do the will of the Father. Have not we come into the world to do the will of the Father? Was it any more necessary for the salvation of the Son of God that He should do the will of the Father than it is that you and I should do the will of the Father? Have we not been sent on that same mission? Are we not as precious in the eyes of our Father, according to our virtue and goodness and devotion to Him, as our Elder Brother, Jesus, the Savior of the world? If He walked in purity before the Lord, is not that the correct and proper example for you and me? Is it not important that we find out whether we are in communication with the Father, and whether the heavens are opened for us? Is it not as necessary that the Holy Ghost should descend upon me and inspire me as well as the Son of God? We are weaker than He was; we are sinful, He was not; therefore, we have the greater need of faith and repentance, and the greater need to work righteousness and do the will of God, than He had. Why then shall we not make it the important question of our lives to know the Father, to become acquainted with Him, and to find out which of all the churches in the world is the one that He has established? Let every Christian man examine his own faith, and question himeslf as to where he stands, and as to whether he is in harmony with the will of the Father. Has he taken the step that Jesus took? Has he submitted his will to the will of the Father? Has he done the will of the Lord? For the promise was laid down by the Savior—and none can be laid down better—that he who would do the will of the Father should know of the doctrine. How important it is that we should know of the doctrine! Are we Christians, in fellowship with the Son of God, and do not know whether the doctrines we have received are true? If we do not know, then we may rest assured that we have not quite done the will of the Lord, whether we be Latter-day Saints, Roman Catholics, Protestants, or of any other denomination. If a man does

not know God and Jesus Christ whom He hath sent, if he has not within him the witness of the Father and of the Son, it is because he has not done the will of the Father; for Jesus said—and let Jesus be true, though every man be false—that if any man will do the will of the Father, he shall know of the doctrine. This is within the reach of every man who has a measure of faith in the Father and the Son to approach them acceptably and properly.

As Latter-day Saints, we go into the world and present our faith; and we promise every man who will sincerely humble himself before the Lord and have faith, repent of his sins, and with a broken heart and a contrite spirit be baptized for the remission of his sins, that he shall receive from the Father—not from the Elders of this Church—the gift of the Holy Ghost by the laying on of hands, just as Peter promised upon the day of Pentecost, when the people were pricked in their hearts and wanted to know what they should do. They believed in the message and testimony of Peter; they were convicted in their hearts of the death of Jesus, and they were convinced of the doctrines that Peter taught; so they cried out, Men and brethren, what shall we do? Peter answered, Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Is that good doctrine? That is the doctrine the Latter-day Saints teach. We have practised it now for 75 years, with the result that hundreds of thousands of Latter-day Saints are gathered together, having come from many of the nations of the earth, and they will ultimately be gathered from all nations. There is not a nation under heaven that shall not hear the sound of the Gospel; for we will take it to them, and preach it without money and without price. The Lord will be with His servants as He was anciently, and the gifts and graces of the Gospel will attend upon their ministry; and every man that has the courage, faith and humility to humble himself to the very dust in the spirit of repentance and reformation can receive the knowledge of the truth and know that the doctrine is of the Lord. I have been proving this doctrine in my life and labors for 65 years,and I have demonstrated its truth, its power and its virtue, and can commend it to you, my friends, my countrymen, and to all the world. I say to you, as a man whose word is unimpeachable, that this doctrine is of the Lord. The Latter-day Saints have established themselves in your city, which is one of the greatest cities of the world, and destined to grow and to compare with any other city of the United States. The city of the Saints on the banks of the Mississippi 60 years ago was the equal of Chicago; but Chicago has grown and developed to her present proportions, and has not yet seen one-half of her extent in miles nor one-tenth of the population that she will have, for there is room and resources around here to make this one of the greatest cities on earth; and I trust that it will be kept a good city and well governed.

I leave this testimony with you, my brethren and sisters and friends, and my countrymen. These things are true, as I stand before you tonight; for the Lord hath revealed them to me by His Holy Spirit. God bless you and put His Spirit into your hearts and give you to understand the truth. It is worth more to you than the millions that are gathered in this great city, to know His will, to hear His voice, to enjoy His inspiration, to know that you stand in His favor and fellowship in this life, that you may enjoy it throughout eternity. That is worth more than the wealth of the world. God bless you, my brethren and sisters, in the name of Jesus, Amen.

PRESIDENT ANTHON H. LUND.

With President Smith and his party I have been on a visit to Vermont, where we dedicated a monument to the Prophet Joseph Smith. Last Saturday it was just a hundred years since he was born, and we felt it

fitting to raise a monument on the very place where he was born.

To the world it may seem strange that we believe that Joseph Smith was a Prophet. In encyclopedias and books written concerning him, he has been represented as an impostor, a false prophet. You have heard the testimony of my brethren who have preceded me. They testify that they know he was a Prophet of God. This is my testimony also to you. This testimony is not based on a guess, but the Spirit of the Lord has made it known unto me; and I also say, as Brother Lyman said, everyone can obtain that testimony by doing the will of the Lord.

This is a very important question to all the world. If he is a Prophet of God, as we testify, it is important that every person should know it. If he was sent of God into the world, then his message is of the utmost concern to all. It means that what he declared was the Gospel of Jesus Christ. But many say that we have had the Gospel ever since the days of Christ upon the earth, and what need therefore of another one? What need of a new prophet to arise to preach the Gospel when so many millions believe in Christ as the Savior, or at least profess to believe in Him?

It was prophesied by the Apostles formerly that there would come a time when there would be a falling away, that men would not believe in sound doctrine, but would teach for doctrine the commandments of men. They foresaw a time when men would usurp the authority to preach the Gospel. Paul says:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

At the time Paul wrote this to the Thessalonians there was a feeling in the Church that the day of Christ was at hand, and Paul did not want them to be deceived. He saw that there would come a falling away before that great day, when the "man of sin" should be revealed and almost make himself as God. Such a time, we believe, has been upon the earth, when men rejected sound doctrine and accepted doctrines that were formulated by men. It was not long after the Apostles were upon the earth that they began to teach the doctrine that has been referred to tonight, that God was an impersonal being and had not a body. Now, you read the Scriptures from beginning to end and you will find how they point to the fact that God our Father created us in His image, and that His Son was in the exact image of the Father. Gradually, however, the doctrine of the personality of the Father was rejected, and men formulated in its place the doctrine that God had neither body, parts nor passions. What kind of a being is a person without body, parts or passions? It reminds me of an old Bishop in Africa. They made it a law in his church that anyone who believed that God had a body should be excommunicated. He believed in the God that was taught in the Bible, but by the new law he was forbidden to teach this and was compelled to accept of a God without body, parts or passions, and he exclaimed, "Now they have taken my God away from me."

We know that Jesus had a body when He ascended into heaven, and the testimony of the angels unto the Apostles was that He should return as they saw Him ascend. They had been allowed to feel of His body, and it had been demonstrated to them that the resurrected body was the same body that He had before He was crucified, only it was cleansed of all things pertaining to corruption and was no longer subject to mortality. It was so refined that He could appear amongst the Apostles when He wanted

to, as we read in the New Testament. But it was the same body, and they bore testimony to the fact that He was resurrected from the dead, and that He ascended to heaven. Then we have the testimony that He is to return as He ascended.

We are told by Paul, in his letter to the Philippians:

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto His glorious Body, according to the workings whereby he is able even to subdue all things unto himself."

The promise is here given that we also shall be resurrected from the dead, and that our vile bodies shall be fashioned like unto His glorious body. This promise is to those who believe on Him and are His followers. The statement is here made that He has a glorious body, and we know that He is like unto the Father, in the express image of the Father, and hence we conclude that the Father has a glorious body also. And this doctrine pervades the whole Scriptures.

Now we declare unto you that Joseph Smith gave this doctrine unto us by revelation, and it is entirely consistent with the Scriptures. He was a Prophet and, being a Prophet, would he not be most likely to foretell what should befall the people who believed in him? He did so. He told concerning their drivings from place to place, and in 1844 he prophesied that they should go to the Rocky mountains and there become a great people. We have seen this prophesy fulfilled. The Latter-day Saints have been driven from city to city, from state to state, and out into the desert. He said that they should make the desert to blossom as the rose. It has been done. Let me read a few lines from one of the revelations given through the Prophet Joseph Smith:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

This was predicted 16 years before the Saints went out into the desert and located upon the hills and the mountains, and before the Lamanites commenced to receive the Gospel. Joseph saw in vision what should come to pass, and prophesied thus concerning his own people. And as there were great things to happen in this nation, he foretold what should come to pass. Twenty-eight years before the Civil war broke out he prophesied that the south should rise up against the north, and he even pointed out the very place where it should start. I will read a part of the prophesy, given Dec. 25, 1832:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

"The days will come that war will be poured out upon all nations, beginning at that place;

"For behold, the southern states shall be divided against the northern states, and the southern states will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war:

"And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation."

The first part of this prophecy has been ulfilled. I remember reading this prophecy four or five years before the first gun was fired at Fort Sumpter; and when I heard the news about the secession I felt that there was a strong evidence that a Prophet had been in our midst. He told the nation what should come to pass; he told his own people what should happen unto them,

and he prophesied a great many things which have taken place. This very Book of Doctrine and Covenants contains many revelations that we have seen literally fulfilled. The Book of Mormon likewise contains prophecies which have been fulfilled in our day. Take the prophecy that there should be a gathering out from all nations. The Book of Mormon was given to the world before the Church was organized. A poor boy in a backwood settlement could hardly think that he would be able to stir up the world enough to have people gather from all nations believing in his message. But such a revelation came to him, and he gave it to the world many years before anyone was gathered, and we see the result today. We see a people gathered in the mountains, trying to build up a Zion unto the Lord. They are cosmopolitan in character, for they have been gathered from many lands, and the prophecy is fulfilled.

My dear friends, this testimony that we bear to you is worth examining. If you will compare the doctrines promulgated through the Prophet Joseph Smith with the Scriptures, you will find they are consistent in all points with what the Apostles taught formerly. All those who have joined the Church of Jesus Christ of Latter-day Saints in sincerity and obeyed the principles of the Gospel will bear testimony that what was promised them they received. They were told that if they would obey the commandments of the Lord, believe, repent of sins committed, go into the waters of baptism, and make covenant with the Lord to serve Him, they should receive the Holy Ghost, which should bear witness unto them of the truth of the Gospel. Those who have received this Gospel will bear testimony, as I bear testimony to you, that the Gospel is true and that they have received the witness of it through the Holy Ghost as promised. God bless you all. Amen.

ELDER C. W. PENROSE.

I have been very much interested this evening in listening to the testimonies that have been borne by my brethren and the instructions imparted, and I am very thankful to have the opportunity of saying a few words to the people gathered here tonight.

I have had the privilege of attending the dedication of the monument to the memory of the Prophet Joseph Smith. I took great delight in it, for the same reason that prompted my brethren to go there and that inspired the work of raising that beautiful memento; for I know as I know that I live that Joseph Smith, whose name is derided among a great many people called Christians, was in very deed a prophet of the living God. I obtained that testimony when I was a boy. I was not born in this country. I was the only one of my father's house who embraced the Gospel, and I had to receive it in face of a great deal of opposition; but the Lord made manifest to me the truth of it,and who was I that I should resist the truth when I understood it? I was born in London, England. I heard the Elders preach the Gospel in my native land, and having been well acquainted with the scriptures from my childhood (for I was brought up in a Christian family and was taught the Bible in Sunday school) I at once recognized the fact that what they taught was exactly the same as that which was taught by the Apostles of Jesus Christ, and by the Lord himself. I investigated, I prayed, I earnestly desired to know the mind and will of the Lord, and it was made clear to my mind that the principles advocated by the Elders were true, and I commenced to defend them when they were attacked by persons who opposed the Latter-day Saints. Then the question arose in my mind, If you believe in these principles and will defend them when they are attacked, why don't you obey them? So I went forward, according to the command of the Lord, and obeyed the Gospel, by faith and repentance and by being immersed in water for the remission of sins by a man claiming to hold authority from the Lord, and hands were laid upon me that I might receive the Holy Ghost. I testify to

you tonight, before the Lord, before the angels, and I am willing to bear the same testimony before all the world, that the spirit and power of God rested down upon me and manifested the truth of these principles. I knew then, as I know now, that Joseph Smith was in very deed a prophet of the living God, raised up to usher in the last dispensation spoken of by the Apostle Paul in his epistle to the Ephesians, 1st chap., 10th and 11th verses, wherein he says:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

Joseph Smith was raised up to usher in that dispensation—the last and greatest dispensation of God's mercy to man. And, as we have heard tonight, there was a great necessity for the raising up of a man of God who could commune with the heavens. Revelation had been shut off for hundreds of years, not because God was not willing to reveal himself to mankind, but because mankind had rejected the principle of revelation. They did not draw near unto God expecting to hear anything from Him. They were taught by their ministers and preachers that the days of revelation were passed, that "the awful voice of prophecy was stilled forever," that the canon of scripture was full, and that God would not reveal himself again. So they did not seek Him in faith, and it is only by faith that He can be approached. But when the boy Joseph Smith, bewildered by what he heard from the different denominatoins concerning the way of the Lord, finding them conflicting one with another, yet all professing to believe in the Bible—when he was puzzled in his mind and desirous in his soul to learn the truth, he went into his father's grove (which we have just had the pleasure of visiting) and prayed to the Lord in earnestness that He would show to him the truth; for he had read in the 1st chapter of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." He went in faith, and prayed to the Lord earnestly to make manifest the truth to him; and in that grove God heard his prayer, and descending from on high in a pillar of light the Father and the Son were disclosed to him. The Father, pointing to the Son, said, "This is my beloved Son: hear him."

Joseph Smith's prayer was answered, and he gave to this generation that grand and glorious truth which some of my brethren have talked about here tonight, that the Father is not a mere myth, not a being without body, or form, or shape or likeness, not something that cannot be grasped by the human mind, "without body, parts or passions," but a being who made man in His own image and likeness, and from Whom our immortal spirits have sprung. For we are the sons and daughters of God, and He is in very deed our Father, as Christ came to make manifest. Said he, "When ye pray, do not pray after the manner of the heathen; but after this manner pray ye: Our Father, which art in heaven." He came from the Father to manifest the Father. He was God manifest in the flesh, because He was exactly in the image and likeness of our Eternal Father. God made Himself manifest to the Prophet Joseph Smith, and he was then able to proclaim to the world the truth concerning the Father. "This is eternal life," said Jesus Christ, when He was praying to the Father, "that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." So the Lord made manifest to the Prophet Joseph Smith that great truth to open this dispensation, and He promised him that in due time the principles of the everlasting Gospel should be made manifest to him in their fulness. When Joseph saw these heavenly Beings, he asked which

of all the churches he should join; for among the many different denominations there was so much conflict, one saying, "This is the way, walk ye in it," and another telling a different story, and so on, that he was at a loss to know which was the true way and the true Church. The Son told him not to go after any of them, for "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but denying the power thereof.' In time, as the Lord promised, he was visited by angels, according to the prediction of John the Revelator that we heard about tonight. In the 14th chapter of Revelation, 6th and 7th verses, John says,

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Not bow down to a myth, a shadow; not bow down to that which one of the learned men of the age has described as "a fog floating through space," without form, or shape, or likeness; but "worship Him that made heaven, and earth, and the sea, and the fountains of waters." The angel was to come and bring the Gospel, for every nation, and kindred, and tongue, and people; showing that when the angel should come the whole world would be without the fulness of the Gospel. That angel came to the Prophet Joseph, and disclosed to him the place where the plates were hidden from which he afterwards translated the Book of Mormon. Then other messengers, who lived in former dispensations, came and conferred upon him authority and power to build up the kingdom of God in the latter days, spoken of by all the holy prophets since the world began. We are living in the time of the restitution of all things, that Peter spoke of, in the which the Lord will restore all things that have been lost. We are living in the grandest dispensation ever opened to man; and the Father and Son came in person to open it. Angels also have come down from the courts of glory and brought light, power, truth and authority; and men are living now upon the earth holding that authority. Joseph Smith was inspired and authorized of God to build up the Church of Christ after the ancient pattern, with prophets, apostles, evangelists, pastors and teachers. "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God."

This is what we proclaim to the world, that knowledge concerning the Father and the Son may be had by obeying the will of the Lord. The Lord has commanded and given authority to His servants, as in ancient times, to go into all the world and preach the Gospel to every creature. "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These promises were fulfilled in former times; they have been fulfilled in latter times; for the same power, influence and authority given to the ancient Apostles have been restored to the earth, and will not be taken away again. The Gospel will be preached to every nation, kindred, tongue and people under the whole heavens. More than that, our ancestors, many of whom were just as good as men and women could be, also the heathen nations who never heard the Gospel of Christ in the flesh and have gone, by millions, behind the veil—they also will hear the Gospel. For the Lord's plans are not contracted and bound up to the narrow sphere of this little globe on which we live; but all the inhabitants of the earth are His sons and daughters, and

an opportunity will be given to every one to hear the truth as it is in the Lord. As we have heard tonight, there is but one way, and there cannot be any other. There could not be half a dozen true religions, unless there were half a dozen true Gods. There is one Lord, one faith, one baptism, one hope of our calling, and strait is the gate and narrow the way that leads unto life, and few there be that find it in this world; but the time will come when the servants of God, clothed with the power and authority sent down from on high, after they have finished their work in this life, will proclaim the message of life and salvation in the spirit world, like Jesus Christ, their Master, (as recorded in Peter's first epistle, third chapter, 18-20 verses) who, "being put to death in the flesh, but quickened by the spirit, went and preached to the spirits in prison, which sometime were disobedient, in the days of Noah, while the ark was preparing." In the fourth chapter, sixth verse, he declares, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Who knew anything about these things until the Lord revealed them in the latter days through Joseph Smith? Who knew that the Gospel could be preached to the dead as well as the living? That when mankind leave the body they are sentient beings—entities; not myths floating in the air, but individuals, whose bodies are coverings for the spirit? The body is in the form of and a covering for the spirit; and all the intelligence that we learn in this world we carry with us to the world beyond. People there, as well as here, can believe; they can be taught and instructed; they can repent; they can turn unto God, or they can rebel against Him; for the principle of agency is there, as it is here. When we shuffle off this mortal coil and it drops into the grave, we emerge into the other life as individuals, with the experience we have gained, with a knowledge of evil as well as of good, with an appreciation of pain as well as pleasure, with an understanding of the opposites. When we get behind the veil we can learn and progress. For progress is the order of the universe, while eternal ages come and go. And so the Gospel will be preached to every creature living, and to those we call dead.

These are a few of the simple things that have been revealed through the Prophet Joseph Smith. He was inspired of God; he was full of light and intelligence; he was clothed with power. He communed with the heavens, and the heavens were opened to his gaze. He has poured out such a flood of principle and of truth that we could not begin to talk about these things in one short evening that we are privileged to have here among the people of Chicago. But we have made a little explanation of a few of the first simple principles of the Gospel of Christ. This is but the beginning; for the Lord designs in the great dispensation of the fulness of times to restore all things that have been lost. If there has been a truth made manifest in the ages gone by, it will be brought forth in this great age. If there is a doctrine, an ordinance, a commandment, a revelation of any kind that has been given in former times, whether written or unwritten (for a great many things have been written that have not been placed in the Bible, and the Bible speaks of books that we have not now in that compilation), all will be restored in this last dispensation. And though wicked men shed the blood of Joseph Smith and his brother Hyrum, and they sealed their testimony with their blood, the spirit and power which God gave to them have been left with the Church, and the keys which He gave to the Prophet Joseph Smith have descended to his successors, and rest down today upon our present president, Joseph F. Smith, his nephew, a son of the Patriarch Hyrum; and the Lord has decreed that these keys shall not be taken from the earth. They are the keys spoken of which "bind on earth and it is bound in heaven, and loose on

earth and it is loosed in heaven." They are the keys and authority of the holy Priesthood, and of the apostleship. And they will not be taken away from the earth again, but they will remain and accomplish the work for which they have been revealed; for these are the last days, the days preparatory to the coming of the Son of Man, and this work is going forward to prepare the way. He will come the second time, not as the babe of Bethlehem, not to be despised and rejected of men, but He shall come in the clouds of heaven, with power and great glory, to "take vengeance on them that know not God and obey not His Gospel," because it will have been preached to them and they will have had the opportunity of receiving it. He shall come to be "admired of His Saints," to reign upon the throne of His father David, and His dominion shall extend unto the uttermost parts of the earth, and all nations and kingdoms and peoples shall be subdued unto Him. But before that great and terrible day of the Lord shall come there will be war, famine, pestilence and earthquakes in divers places, and all the other things that Christ predicted as signs of His coming. One of these signs, remember, was: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."—Matth. xxiv, 14.

I bear testimony to you tonight that this Gospel has been restored and is now being preached as a witness unto the nations of the earth, my brethren, and I have traveled in many nations. I have had the pleasure and privilege of lifting up my voice in defense of these principles for nearly 55 years ,and I rejoice in them with all my soul, for I know they are true, and that they have come down from God out of heaven in the last days as a witness to the world. And that Gospel will be preached, the Saints of God will be gathered, the honest, true and virtuous of every land and clime will be attracted towards us, and the time will come when the walls of prejudice will be broken down, and the clouds of error will disappear, and the light of truth will shine forth, and thousands of people who now smile at these things and reject them in their hearts will seek after them eagerly and rejoice to receive a testimony of their truth.

It is, no doubt, a difficult thing for you, my young brethren who are laboring here in Chicago, to battle against the prejudice that exists and the dense darkness that overspreads the minds of the children of men, who think they are basking in the rays of Gospel light and yet are without a word from on high, without a revelation from above, without speaking even under the inspiration of the Holy Ghost. It is a hard task for you to undertake; but keep on trying. Do not be discouraged. Keep on with your good work, and the time will come when you will see the fruit of the seed you are sowing. If you do not see it in this world, you will in the world behind the veil. Thousands upon thousands who have heard this Gospel preached and have not obeyed it will be glad to receive it after they have paid the uttermost farthing for their sins, and they will be ready to bow the knee to King Immanuel. It matters not so long as you do your work, bear your testimony and lift up your voices. Do not be weary in well-doing. In due season you shall reap, if you faint not, and the power and blessing of God will be upon you. The Lord loves you, your parents and friends in the mountains are praying and fasting for you, that God may bless you, support you and keep you in safety from the world.

I feel in my heart tonight full of blessing for these my brethren. If there were time, I would like to enlarge upon these glorious principles, but I feel that I have spoken too long already. I am thankful for this opportunity. I love this work with all my soul. I know it is true. I know it will prevail. I know Joseph Smith was a prophet of the living God, and that includes the testimony that Jesus is the Christ, that He who died on Calvary was indeed

the Son of God, that God is our Father, and that He loves us and desires our salvation; but he cannot save us except on the principles of eternal truth, for if He tried to do so He would cease to be God. He is God because He lives by the truth and by the eternal principles of justice, mercy, light and intelligence. And He wishes to raise us up from our low level, and place our feet in the path which, if we will pursue it, wil bring us glory, immortality and eternal life and a place forever in the presence of our Father and our Elder Brother, Jesus Christ.

God bless the Saints here in Chicago! God bless the people who have gathered in this house tonight, and may the testimonies that have been born sink deep into their hearts and never leave them! That is the best wish I can have for you, my friends. May the testimony of the truth abide with you; and if you will follow it out and seek to the Lord in the prayer of faith, He will answer your prayers and will lead you in the way of salvation,which will be of more value to you than all the wealth of the world. May His peace and blessing abide with you, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not wish to trespass upon your time, but I feel as though I would like to say a few words to our Elders and Saints who live in and around this city and who are present this evening. We have heard very strong testimonies from our brethren in relation to the divine mission of the Prophet Joseph Smith and the great sacrifice made by the Son of God for the redemption of mankind. Our Elders are sent out into the world to bear testimony of these things, to teach the pure truth, and to show men, not only by their words, but particularly by their example, just how they should live in this world in order that they may obtain the favor of the Lord, that they may walk in the light as He is in the light, that they may have fellowship with Him, and that the blood of Christ may cleanse them from all sin. I would like to say a word or two to our brethren who are laboring here, and to those who are studying in the various colleges and universities here. I wish to admonish them to remember who they are and what they are, who and what their parents are, what they have been taught at home, and what manner of men they should be while they are out in the world engaged in the ministry or in study. Brethren, I want you to live above suspicion. Live so that no man on earth can justly point to a single blemish in your characters. Keep yourselves pure and unspotted from the world. It is proper for all men, but it is especially essential for you, who are called to be teachers and exemplars, to keep yourselves pure, to be honest with your fellowmen, and to keep your word as sacredly as you would have to keep your bond. I would like it to become understood, by the life you lead, that your word is at all times equal to any bond you could give, with all the security it was possible to attach to the bond. You are not sent here to pick people to pieces, to tear down their idols,to destroy their religious faiths, to attack their churches, or to do anything of that kind. If you have a better house than your neighbors have, show them what you have, but do not undertake to destroy theirs. Invite them kindly, as one who loves his fellowman, to enter into your house; and if they can be made to see, by the wisdom and judgment which the Lord may bestow upon them, that you have builded better than they, they may accept what you have to offer them, and if they do it will be to the honor and glory of God and to their own salvation.

It is absolutely necessary that those who are engaged in the work of the latter days shall not be given to intoxication, nor to the use of tobacco. Now, it may be thought a very little thing for us to lay any stress upon the use of this narcotic; but we do. Why? Because it was revealed through the Prophet Joseph Smith that tobacco was not for man. It is a poison; it is in-

jurious to the system; and it is wrong for Latter-day Saints to use it. Therefore, we enjoin upon our Elders that they shall abstain absolutely from the use of tobacco in any form or shape, as they also must abstain from the use of intoxicating drinks. They must keep aloof from these things, for as sure as they indulge in them they lose mastery over themselves and become abject slaves to a depraved appetite. We ask you Elders and you Latter-day Saints living out here among the people of the world, to observe these principles of the Gospel, so that no man can say to you, Physician, heal thyself; mend thine own ways.

I want to say to those who are attending school here, Keep close to the president of the mission. Do not be ashamed of him, nor of his association. Hunt him up, lend him your influence, go to the meetings, uphold his hands, sustain him in his ministry, and you will be prospered and blessed in your studies. The Lord will bless you in such a course, and you will feel better; you will be able to keep yourselves from the allurements that surround you in this great city, and you will have nothing to hinder your progress in study, because you will be clean and without blemish, with your minds unimpaired and unencumbered with regrets for wrongdoing. In this way you will be able to accomplish your mission and work far better than you can possibly do by separating yourselves from your friends. Whenever you see a young man from Utah afraid to meet his brother or his presiding officer, or trying to avoid his presence, you may set it down as an absolute truth that there is something wrong in that young man. He has either transgressed some law of God, or he has done something to grieve the Spirit of the Lord from his soul, and therefore he is ashamed to meet his brother and look him in the face. He who is guiltless, clean, and keeps himself pure, is not afraid to meet his friends or those whom he knows are ministers of life and salvation. The wicked man may hate a good man; not that he has any reason for doing so, but he simply feels that way. Evil will not coalesce with good. He that loves sin and practises vice and wickedness will not seek the company of the pure and upright; rather will he seek his own level and associate with his own class.

To you, my brethren and sisters who have embraced the Gospel through the teachings of these Elders, I would say, Live your religion—the religion of Jesus Christ. Be true to your God. Remember your prayers. Try to do good to your neighbors. Do not return evil for evil. Pray even for those that hate you and despitefully use you. Seek to do good to those who actually do wrong to you. Our mission is to save, to do good, no matter what others may do. We cannot gauge our course by the conduct of others. We have but one standard, and that is the example of the Son of God, who was without sin, and who obeyed the Father in all things. We do not ask you to obey men, nor to follow men. I never asked a man to follow me in all my life, except in so far as I was following Christ. If I can follow Him better than someone else, then I may consistently invite my brother to follow me. My doctrine—the doctrine of the Elders of the Church of Jesus Christ of Latter-day Saints, always has been and is, follow Christ. Let Him be your example. Emulate His works, His words, His life; and if it be possible for human beings to be pure as He was pure, righteous as He was righteous, let them be so, and they will be that much nearer to the Lord.

Our time is so short now that I feel it would not be right for me to continue my remarks. I am delighted to have the privilege of meeting you here this evening. I have had great pleasure in listening to my brethren. We have a dozen more good Elders with us, any one of whom could stand up here and interest you, teaching and reasoning upon principle and the doctrines of our Church, and if we had time I would be glad to hear from them all. The Lord bless you. The Lord bless my brethren in the ministry here.

Brethren, remember that your lives, your happiness, your hope of exaltation, all depend upon your uprightness, your honor, your integrity to the truth, your firmness in keeping yourselves pure and unspotted from the world.

There may be some of this congregation who have heard a little of the misrepresentation that is going around about us, and to them I would say that we send out our Elders to preach the truth to the world, and they are forbidden by those who hold the authority to send them out to entice any person into the Church against his or her will, or against the will of those who have rightful control over them. An Elder has no right to baptize, or to persuade to be baptized, a boy or girl contrary to the will of the parents, nor a woman contrary to the wish of her husband. We are not seeking for women; we have women of our own, and they are as good and pure as ever women were on this earth. We are not sending these young men out to interfere with your family relations, or to disturb your home happiness and peace. They come to you simply with the offer of life and salvation, as we have received it from God, and they leave you to accept or reject it, as you please. If you see anything wrong, unjust, unrighteous or evil in an Elder of the Church of Jesus Christ of Latter-day Saints, you may set it down absolutely that he has departed from his faith and from the rules of the Church, and is under condemnation before the Lord. God bless you, my friends. I feel to bless all who are here. Peace be unto you. We come to bring peace to the world, not the sword. We do not come to turn man against man, but we bring to you that peace which comes through obedience to the commandments of the Lord. May God bless you all, is my prayer in the name of Jesus. Amen.

Benediction was pronounced by Elder Frank Y. Taylor.

HOMEWARD BOUND.

At the close of the meeting the party returned to the train, finding their car ready for occupation, and started for home on the Chicago & Northwestern, reaching Omaha at 3 p. m. on Saturday, Dec. 30th. The Union Pacific train pulled out on time and was soon speeding toward the west on the smooth track of that great railroad, but in the night travel was delayed in consequence of obstructions ahead, caused by a mishap to a freight train.

During the entire journey, while on the cars, a service of song and prayer was held every evening in which all of the company joined, and on Sunday, New Year's Eve, a special testimony meeting was held at which every person present, except the baby, gave an address, expressing gratitude for the privilege of going on the momentous journey of visting the sacred places celebrated in early Church history, and especially of attending the dedication of the monument to the Prophet Joseph Smith on the spot where he was born. They also testified to a knowledge of his divine mission, and of the ultimate triumph of the work, which, under Divine inspiration, he commenced in the latter days. They congratulated each other on traveling the entire journey without any mishap, unpleasantness, offense in word or deed, or anything to cause a cloud to come over the company. They returned thanks to President Smith for his kindness in giving them the opportunity they had enjoyed, and poured out their feelings of love and fellowship for each other. President Joseph F. Smith in closing the meeting, was greatly blessed with the spirit of inspiration, and mentioned the good works and great services performed in behalf of the Church by a number of the Elders who were present. He expressed his regrets that representatives of other families prominent in the early history of the Church, who had been invited, were unable to join in the journey to the east. The spirit that was enjoyed was highly uplifting and comforting to all who were present, and formed a fitting climax to the enjoyable services held during the trip. At the close, Elder C. W. Penrose offered the following

PREAMBLE AND RESOLUTIONS,

which were unanimously adopted:

Whereas, This goodly company, by the blessing and watchcare of our heavenly Father and the kindly courtesy of our beloved President Joseph F. Smith, have journeyed safely and pleasantly to the birthplace of Joseph the Seer, to the sacred hill Cumorah, to Kirtland, and to other historic places in the east, and are now returning in peace to our homes in the west; and

Whereas, Our railway connections and privileges and accommodations have been admirably arranged so as to save us from numerous inconveniences and annoyances common to travel on long distances and different lines of railroad, showing the work of a skilful guiding hand; and

Whereas, We recognize in our esteemed and faithful friend and brother, George Albert Smith, the active and directing force that has been exercised in bringing about these good results, and in the abundant provision that has been made for our many wants; and

Whereas, He has exhibited at every point and under every circumstance that energy, promptness, diligence and patience that indicate a splendid character, and at the same time has shown to all the courtesy and forbearance which bespeak the true gentleman; now therefore,

Be it Resolved, That we hereby tender to Elder George Albert Smith our heartfelt thanks for his unpaid, devoted and earnest attentions to each of us, his wise supervision of affairs, his uniform, cheerful manner and his deportment as a true Latter-day Saint, and that we severally and unitedly express our gratitude to him and assure him that he will ever live in our souls as a dear and cherished brother, to whom we are under obligations for which no material rewards can furnish compensation, and that we invoke upon him the blessings of the Most High God to be enjoyed by him in time and eternity.

(Signed) Joseph F. Smith, Anthon H. Lund, Francis M. Lyman, John Henry Smith, Hyrum M. Smith, Charles W. Penrose, Seymour B. Young, Rulon S. Wells, L. W. Shurtliff, Frank Y. Taylor, Jesse M. Smith, George F. Richards, Ashby Snow, Arthur Winter, Oliver L. Richards, John Smith, Angus M. Cannon Lorin Farr, George Romney, Elias A. Smith, Joseph F. Smith, Jr. Brigham F. Grant, Benjamin Goddard, John McDonald, Ida B. Smith Alice A. Richards, Ina C. Smith, Susa Young Gates, Edith A. Smith.

President Joseph F. Smith presented the annexed resolution which was also unanimously adopted.

On Pullman Car "Sofala,"
Dec. 31, 1905.

Hon. W. H. Bancroft, Vice Pres't. and Gen. Mgr., Orgon Short Line Ry., Salt Lake City.

Dear Sir: We, the company of travelers from Salt Lake City to South Royalton, near Sharon, Vt., in the Pullman car "Sofala," having been favored with special courtesies and attentions on the several railroads over which we have passed, particularly in the transfer of the car, so that we have had its continuous use and occupation throughout the entire trip going and coming, and highly appreciating the influence exercised by you in this behalf, hereby express to you our gratitude for your kindness, and our thanks to each of the companies which at your thoughtful suggestion have thus contributed to our comfort. We have journieyed in peace and returned in safety, over finely constructed and well conducted railroads, and unitedly extend to you the wishes of thankful hearts that you may long continue to enjoy the confidence of the public as a railroad official and manager of the highest class and the respect and honor which we feel for you. Success and happiness attend you forever.

In behalf of myself and fellow travelers, I remain, Very Respectfully,

JOSEPH F. SMITH.

Mrs. Susa Young Gates read a poem of her own compositon, full of wit and pleasant references to every member of the company, which was highly appreciated and received with great applause.

THE EVENING CLUB.

It was the custom every evening while the berths were being made up by the efficient porters for the male members to repair to the smoking room and hold an informal, anecdote gathering, which at the first session was named the Lincoln club, where many amusing and some instructive stories were told by different narrators. Not one of the party, however, indulged in the use of tobacco, so the club room was entirely free from the offensive odor of tobacco smoke, much to the surprise of the porters after the first night out. The ladies on board contributed much to the pleasure of the trip by their pres-

ence, attentions, smiling faces and musical voices, God bless them!

CLOSE OF THE TRIP.

It was a remarkable journey. About 5,500 miles of travel were covered. There was not a hitch in the arrangements that were made, the special car was moved from line to line and station to station according to plans laid out. No accident happened; not a cross word was spoken, although the company was sometimes inconveniently crowded. Everybody vied in kindness, helpfulness, and good feeling. There was no indulgence in anything improper in word or deed, and a heavenly feeling pervaded the company and was carried by its members to every place which they visited. Their presence aroused no animostity at any point. They were treated with the utmost respect and consideration. They are indebted to the Oregon Short Line, Union Pacific, Chicago & Northwestern, Nickel Plate, Boston & Maine, West Shore and Central Vermont lines, over which they passed, for the prompt attention given which greatly facilitated their transit, and made the trip enjoyable. The train arrived in Salt Lake City at 12:50 p. m. instead of 5:15 a. m., but the delay was unavoidable and was taken good-humoredly and patiently by everybody in the "Sofala."

Good results cannot fail to accrue from this visit by President Smith and his fellow travelers to the points touched on the journey. Seeds were sown in the souls of men and women whom they met, which will bring forth fruits in the future that will well repay the trouble and expense of the trip, and will glorify God and aid in the building up of His kingdom on earth. It was a splendid commemoration of the birth of the great Seer of the latter days, and will be remembered by all who participated in the celebration, in time and eternity. It riveted the bonds of friendship, brotherhood and sisterhood around those who formed the traveling company, and intensified in their souls a testimony of the truth which they had received from on high. They parted with mutual benedictions, and all were impressed with the noble, manly and fatherly presence and counsel of the President of the Church, who bears the keys that were bestowed upon his martyred uncle and father and who is revered by the Latter-day Saints as a worthy successor of the mighty men who preceded him. The journey was a pronounced success; the monument reared is a magnificent memento, and the year of our Lord Nineteen Hundred and Five was bidden a fond farewell by as cheerful, united and devoted a band as could be found in any part of the earth, although traveling in a railway car through the snowy heights of the western slope of the Rocky mountains.